DATVM EST AVT FACERE SCRIBENDA AVT SCRIBERE LEGENDA: ❀ BEATOS PVTO QVIBVS DEOR VNVM MVNERE

BEATISSIMOS VERO QVIBꝰ VTRVQVE

856

S.T.C 3051 [Biddulph]

[Lavender (Theophilus)]

162-169

BOUND BY RIVIERE

Good Reader read the Preface, or else reade nothing.

62557

THE TRAVELS OF *certaine Englishmen into* Africa, Asia, Troy, Bythinia, Thracia, *and to the Blacke Sea.*

AND

into Syria, Cilicia, Pisidia, Mesopotamia, *Damascus, Canaan, Galile, Samaria,* Iudea, Palestina, Ierusalem, Iericho, *and to the Red Sea: and to sundry other places.*

Begunne in the yeere of Iubile 1600. and by some of them finished this yeere 1608. The others not yet returned.

Very profitable for the helpe of Trauellers, and no lesse delightfull to all persons who *take pleasure to heare of the Manners,* Gouernement, Religion, and *Customes of Forraine and Heathen Countries.*

LONDON.
Printed by *Th. Haueland*, for *W. Aspley*, and are to bee sold at his shop in *Paules Church-yard, at the signe of the* Parrot. 1609.

THE PREFACE TO the READER.

I Finde (gentle Reader) in Hiſtories commended vnto vs; the painfull trauels of ſome (both by Sea and by Land) which viſited farre countries, that they might bee made more wiſe and learned. For this purpoſe *Pythagoras* trauelled into *Egypt* to heare the Memphiticall Poets. *Plato* leauing *Athens*, where hee taught with great commendation went into *Italy* to *Architas* of *Tarentum*, that he might learne ſomewhat of that Philoſopher and Diſciple of *Pythagoras*. *Apollonius* (with no leſſe labour than danger and coſt) paſſed and iourneied to the furtheſt parts of *India* to the Philoſophers there, that he might heare *Hierarcha*, ſitting in a throne of gold, and drinking of the Well of *Tantalus*, diſputing amongſt a few Schollars, of Nature, of Manners, of the courſe of Daies and Starres. From thence, returning by the *Elamites*, *Babylonians*, *Chaldæans*, *Medes*, *Aſſyrians*, *Paleſtines*; he came to *Alexandria*: and from thence to *Æthiopia*, that he might ſee the Philoſophers in *India*, which went alwaies naked, and the Table of the

Sunne, which was famous throughout the world. *Solon* went from *Græcia* to *Egypt* for a like purpose. All these trauelled to get wisdome and learning.

It is written of *Hierome*, that he went from *Dalmatia* to *Rome*; from thence to *Germanie*; then to *Constantinople*; then to *Alexandria*; then to *Ierusalem*; onely to see and heare famous men, that he might alwaies goe forward in wisdome.

Iacob in his old age trauelled into *Egypt*, partly constrained by necessity, and partly for loue of *Ioseph*. The Queene of the South, a woman (whom *Aristotle* calleth imperfect creatures) trauelled farre to heare the wisdom of *Solomon*.

Amongst vs there haue beene (and are still) sundrie Trauellers of great name, which haue enterprised and taken in hand great Voyages, and dangerous iournies; Some to *Venice*, some to *Rome*, some to *Constantinople*, some to *Ierusalem*, some to *Syria*, some to *Persia*, some to the *Turke*, some to the *Barbarians*: And these haue trauelled vpon diuers respects: Some for pleasure, some for profit, some to see their manners, some to learne their languages, some to get experience, some to get wisdome and knowledge; not sparing any cost, fearing any danger, nor refusing any paines. Others would trauell, but are loth to be at any charges. Others would bee at the cost, but feare to expose themselues to dangers by Sea and by Land. It is good (say they) to sleepe in a whole skinne. They cannot abide to bee tossed and tumbled like tennis-bals on the turbulent and tempestuous seas, as *Ouid* in his exile complained he was, when hee said, *Eleg.* 2.

Me miſerum, quanti montes voluuntur aquarum,
Iamiam tacturos ſidera ſumma putes.
Quantæ diducto ſubſidunt æquore valles,
Iamiam tacturas Tartara nigra putes.

That is,

What boiſterous billowes now (O wretch!)
Amidſt the waues we ſpie,
As I foorthwith ſhould haue beene heau'd
To touch the Azure skie?
What vacant vallies be there ſet
In ſwallowing Seas ſo wrought,
As preſently thou look'ſt I ſhould
To drery hell be brought?

Æneas was toſſed with a like tempeſt, as *Virgil* finely deſcribeth it, *Æneid.* 1. which place is well knowen to all yoong ſcholars. And theſe freſh water ſouldiers diſcourage themſelues from trauell, and ſay, It was one of the three things which *Cato* repented, to trauell by Sea when hee might haue gone by Land: And a charge that *Antigonus* gaue his ſonnes (when they were toſſed with a tempeſt) *Remember (my ſonnes) and warne your poſterity of it, that they neuer hazard themſelues vpon ſuch aduentures.* For Sailers and Aduenturers (as one ſaith very well) are neither amongſt the liuing, nor amongſt the dead: they hang betweene both, ready to offer vp their ſoules to euery flaw of wind and billow of water wherewith they are aſſaulted, eſpecially to euery ſtormy wind, and huge ſea. And it is more ſafe (ſay they) to ſtand vp-

on

on the ſhoare, and to ſee the raging of the waters from the ſea bankes, than to be toſſed thereupon, and endangered thereby.

Wherefore (albeit I be no great traueller my ſelfe) yet to ſet foorth the praiſe of the one, who haue beene at the coſt, hazarded the danger, and returned with credit; and to helpe the puſillanimitie of others who feare to vndertake the trauell in regard of the danger; and to releeue the miſerie of others, who are loth to bee at the coſt, though they delight to heare and ſee ſtrange countries, people, and manners: I haue thought good to publiſh the trauels of others, which lately (by good chance) is come vnto my hands, after the death of Maſter *Bezaliell Biddulph* a learned and religious gentleman, to whom they were firſt written. In whoſe ſtudy (amongſt his letters and looſe papers) was found firſt of all a Copy of a voyage to *Ieruſalem* by Land, from *Aleppo* in *Syria Comagena*, not long ſince vndertaken and performed by fiue Engliſhmen there ſoiourning, viz. Maſter *William Biddulph* (Preacher to the Company of Engliſh Merchants reſident in *Aleppo*) Maſter *Ieffrey Kirbie* Merchant, Maſter *Edward Abbot* Merchant, Maſter *Iohn Elkin* gentleman, and *Iaſper Tyon* Ieweller.

This voyage was well penned, and generally well liked of all that ſaw it, who craued copies thereof, by which meanes at length it came to my hands: which I thorowly peruſing; and finding therein mention made of former Letters, concerning other voyages by one of theſe fiue traueliers formerly performed, directed to the ſaid Gentleman *Bezaliel Biddulph*: I could not ſatisfie my ſelfe vntill (by the meanes of friends) I came to the ſight of the reſt alſo, which were many in number, at leaſt

twenty

twenty letters, beſides the voyage to *Ieruſalem*; all directed vnto one man: Some by the Preacher aboue named, maiſter *William Biddulph*: and ſome by his brother *Peter Biddulph* Lapidarie and Diamond cutter in thoſe Countries. Out of all which Letters I haue gathered the matter therein contained, (leauing out onely ſome ſalutations and priuate matters) and haue thought good (for the helpe of Trauellers and delight of others) to make one body of them, and (without the conſent of either of them) to put them in print. For the one of theſe two brethren is yet beyond the Seas; the other (after ten yeeres trauell) is lately arriued into England, and hath ſundrie times beene requeſted (by diuers of his good friends) to publiſh his trauels, but he could neuer be perſwaded ſo to doe, but anſwered, that he knew how to ſpend his time better, and that he was not ignorant of the incredulitie of others in ſuch caſes, who wil hardly beleeue any thing but that which they themſelues haue ſeene; and when they heare any thing that ſeemeth ſtrange vnto them, they reply, that trauellers may lie by authority: but they are liers themſelues which ſay ſo; for trauellers haue no more authority to lie than others, neither will they arrogate vnto themſelues more liberty to lie than others, eſpecially being men that feare God, as they (of all others) ſhould be, who goe downe to the Sea in ſhips, and ſee the workes of the Lord both by Sea and by Land, and his wonders in the deepe.

In regard whereof, hee hath beene ſo farre from printing his trauels, that he (being a very modeſt man) taketh no delight to ſpeake thereof, except it be vnto ſome familiar friend. But for that old acquaintance which I haue had with him (hauing beene his ſchollar) and that

mutuall loue betwixt vs of long continuance ; I was ſo bold to make knowen vnto him, that I had ſeene all the letters which both he and his brother *Peter Biddulph* had written to their friend *Bezaliel Biddulph*, (wherein they diſcourſed of all their trauels) and what paines I had taken to gather them together for mine owne delight, and direction in my trauels, which I purpoſed ſhortly to vndertake. Whereupon he requeſted mee to keepe them ſecret to my ſelfe, which I told him I had done, foraſmuch as I had read in one of his letters to Mr. *Bezaliel Biddulph*, the like requeſt, which hee made vnto him in theſe words : *I pray you keepe my Letters to your ſelfe, leſt whiles to giue content vnto you in writing what you would, I receiue diſcontent my ſelfe in hearing what I would not.*

Heereby I found him very affable, and willing to conferre with me of his trauels, and to giue me direction for mine, and to reſolue me in any thing I deſired, concealing my purpoſe of imprinting them, when (by conference with him and other trauellers into thoſe parts) I had perfected them. Yet, foraſmuch as a publike good is to be preferred before a priuate, I could not but impart vnto others that which I my ſelfe had learned of others : For that which *Perſius* ſpeaketh interrogatiuely, in this caſe I vnderſtand poſitiuely :

Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter :

That is,

It is nothing for thee a good thing to know,
Vnleſſe thou impart it to others alſo.

And

And who knoweth what good may redounde vnto others, by reading of this discourse of other Countries? For hereby all men may see how God hath blessed our Countrie aboue others; and be stirred vp to thankefulnesse.

Hereby subiects may learne to loue, honour, and obey their good and gratious King, when they shall reade of the tyrannous gouernement of other Countries, and of the mercifull gouernement of theirs.

Heereby hearers may learne to loue and reuerence their Pastors, and to thank God for the inestimable benefit of the preaching of the word amongst them; when they shall reade in what blindnesse and palpable ignorance other nations liue, not knowing the right hand from the left in matters that concerne the kingdome of Heauen, and yet reuerence and honour their blind guids and superstitious Church-men like Angels, and prouide for their maintenance roially.

Heere wiues may learne to loue their husbands, when they shal read in what slauery women liue in other Contries, and in what awe and subiection to their husbands, and what libertie and freedome they themselues enioy.

Heereby seruants may bee taught to be faithfull and dutifull to their Masters, when they shall read of the brutish and barbarous immanitie in other Countries of masters towards their seruants; who not only beat them like dogs, but sell them at their pleasure, and sometimes kill them for small offences.

Heere rich men may learne to be thankefull to God, not onely for their libertie and freedome of their Conscience and persons; but of their goods also: when they shall read, how in other contries no man is master of his

owne, but as the fatteſt oxe is neereſt vnto the ſlaughter, ſo the richeſt men are neereſt vnto death.

Here poore men may learne to be thankefull to God for their benefactors, and not to be repining and impatient beggers (as many of them are) when they ſhal read how in other countries the poore liue like brute beaſtes, on graſſe and water, the rich hauing no more mercie on them, then the rich glutton had of *Lazarus*.

Heere they that trauell in England may learne what a benefit it is to haue the refuge of Innes in their trauell, and bee content to pay well for it, where they are well vſed: wheras in other countries they lodge without dores all night and carie their prouiſion with them.

And the publiſhing hereof without the Authors conſent, may perhaps bee an inducement vnto him to enlarge this diſcourſe, by adding thereunto the diuerſities of Religions in thoſe countries, and what conference and diſputation he hath had with Iewes, Ieſuites, and people of ſundry other countries: and by perfiting any thing which herein ſhall be thought imperfect.

And yet I haue had conference with one of the Authors, and ſhewed his Letters vnto many other trauellers of good iudgement, who haue beene in thoſe parts, and all of them ſubſcribe vnto the trueth of euery thing therin contained. And of my ſelfe I haue ſet downe nothing but what I either haue found in the Letters of theſe two brethren (maſter *William Biddulph*, and *Peter Biddulph*) or elſe (by conference with one of them and ſundry other trauellers of credit) heard ſpoken and deliuered for truth.

Onely in two things (I confeſſe) I haue beene ſomewhat bold with mine Authors. Firſt, in the number of their letters: for whereas they wrote very many letters,

and

and his companions went thither onely as trauellers to see the Holy Land.

Againe, if it were his owne doing, he being both wise and Religious (as hee is accounted) would neuer bee so simple to publish his owne disgrace in Printe, in going to Masse, and obseruing many other ceremonies as are mentioned in that booke which goeth foorth vnder his name.

In the voiage of the fiue Englishmen from *Syria* to *Iudæa*, (which is the last letter) I haue written only of their trauels thither, and such things as they saw there, but nothing of their returne, for I could not meet with any letter wherein my Authour had written thereof, neither could I learne it of him by conference with him, for when I spake vnto him thereof, desiring him to set it downe in writing for my further direction, I could haue no other answere of him but this which *Æneas* spake to Queene *Dido*, as *Vigil.* setteth it downe *Æneid. lib. 2.*

Infandum regina iubes renouare dolorem.

that is,

A dolefull worke me to renew
(Deare friend) you craue, wherefore adew.

Whereby I perceiued he tooke no pleasure to talke of it, and lesse to write of it. The reason, I vnderstood by others; because it was more dangerous, troublesome, and tedious to him then all the rest of his voiage: for manie nights they slept in the open fields, when it rained all night exceeding fast, and in the day time they were often

dangered by theeues, and oftentimes in the night they were glad to hire a guard to watch whiles they slept, for feare lest their throats should be cut whiles they were asleepe: and many other miseries they were subiect vnto, as hunger and thirst, heate in the day, cold (being harborles) in the night.

And besides many miseries which hee hath indured by land; he hath very narrowly escaped many extreame dangers by Sea, whereof I will mention only one, which I haue heard, not only from his owne mouth (with gratefull memorie vnto God for his miraculous and vnexpected preseruation) but also from others who were in the same danger with him. In relation whereof they all agree in one, that it was on this manner.

Ann. Dom. 1605. Febr. 9. He, with some other Englishmen, viz. *Sampson Newport*, and his brother *Edward Newport*, *Edward Concke*, *Martin Kentish*, *William Welch*, *Thomas Maniard*; and others: hauing occasion to trauell from *Constantinople* to *Zante* (for want of an English ship) imbarked thēselues in a *Raguzean* ship which was bound thither. Wherein they sailed safely, vntill they came amongst the *Cyclades*, or the 53. Iles in the Arches, where they were a while becalmed ouer against *Milo*, where they were minded to touch.

But suddenly this calme was turned to a storme, which speedily droue them out of the sight of *Milo*, and *Antimilo*, and so confounded the *Raguzean* Mariners (being no skilfull Nauigators) that they knew not where they were, (an vncomfortable case in such a dangerous place, amongst so many Ilands so thicke together.) Before them they sawe land in three places, yet none of them knew whether it were the maine land, or some Iland, and therfore

fore were ignorant what course to take. The prouidence of God so directed, that they passed so neere the Ile *Serigotta*, as seldome or neuer any ship did, and not rush vpon the rockes.

When they were past this Iland, they were out of the Arches or *Cyclades*, and had sea-roome inough, which was some comfort.

But the ignorance of the Mariners, The violence of the storme, The weaknes of the ship, and the prophaneness of the company with whom he was shipped, were great causes of discomfort.

The Mariners were ignorant, not accustomed to saile by compas or cunding of the ship, but by the eie and view, and to be still in sight of land, The storme still increased more vehemently, and continued three daies and three nights together; during which time, they could neither eate nor drinke, nor sleepe. The ship was weake and halfe full of water, ready to be split in pieces with euery blast of wind, or to bee deuoured by euery waue of the Sea.

The boat which the ship towed after her, was cut off, and let goe at randome without hope of euer seeing it againe, least it should be full of water, and sinke, and draw the ship also vnder water. The companie, as they were of diuers nations, so of diuers natures: and as they differed in religion, so likewise in their conuersation and cariage, during the continuance of this tempest. For the storme increased, the aire thundered, the winds blustered, the Sea raged, and the waues thereof arising like mightie mountaines, tossed vp the ship (to vse the Poets *Hyperbole*) sometimes as high as heauen, and by and by tumbled her downe againe as low as hell; so that (as the

Pſalmiſt ſpeaketh, Pſal.107.27.) *They were toſſed to and fro, and ſtaggered like drunken men, and all their cunning being gone*, euery man called vpon his god (like the Mariners in *Ionas* ſhip.) The *Raguzeans* and *Italians* called vpon all the gods and goddeſſes, the Hee Saints, and She Saints, and caſt *Grand Benedicta* into the ſea, to aſſwage the madnes therof. Which nothing preuailing, the maſter of the ſhip called maſter *Samſon Newport* (an Engliſh Merchant) and told him in Italian that hee vnderſtood that the Signior *Reuerendo Dottore Ingleſe:* that is, That the reuerend Engliſh Doctor (who was in his ſhip) had bin at *Ieruſalem*, and requeſted him to ſpeake vnto him, if he had any holy reliques in his cheſt which hee brought from *Ieruſalem*, to giue him ſome to throw into the Sea, to pacifie the rage thereof. M. *Newport* made anſwer, that he knew that their Engliſh Preacher had no ſuch Reliques as he deſired.

Then there was nothing amongſt the ſuperſtitious Papiſts, but weeping and wringing of hands; ſome preparing boards ready to caſt themſelues into the Sea, looking at euery blaſt when the ſhip would bee diſiointed and ſhaken aſunder: Others pattering on beads, and making large vowes to *Madonna de Lauretta*, if ſhee would deliuer them; and to this Saint and that Saint, if they eſcaped.

The Maſter of the ſhip, called *Andrea*, and his brother *Stephano*, (being both owners of the ſhip) ſaid, that ſurely the Engliſh Doctor was a Coniurer, for they neuer ſaw him without a booke in his hand, but ſtill reading, vntill (by his learning) he had raiſed a ſtorme vpon them; and thought it beſt to make a *Ionas* of him, and to caſt both him and his books into the Sea: which they had

had done indeed, if God (in mercy towards him) had not preuented them; for our Engliſhmen (like good Chriſtians) hauing learned out of the Scriptures (Pſal. 46.1.) That *God is a preſent helpe in time of trouble*, and hath promiſed to deliuer them that call vpon him in time of trouble, gaue themſelues both iointly and ſeuerally to praier, and all the time of this tempeſt *cried vnto the Lord in their trouble, and he brought them out of their diſtreſſe. He turned the ſtorme to calme, ſo that the waues thereof were ſtill.* And ſo (at length) by the prouidence of God, they came all ſafely to their deſired Port, where they heard of many ſhips (as ſome reported, fiftie) which were caſt away in that ſtorme, out of which they were deliuered. Many ſuch deſperate plunges hath he eſcaped in his ten yeeres traueil, which I haue heard of, but forbeare (for breuities ſake) to ſpeake of.

Theſe things conſidered, I thought it not meet to preſſe him any further therewith, leſt the remembrance of former miſeries, ſhould be a cauſe of freſh ſorowes, knowing that he hath indured much hardneſſe both by ſea and by land, & ſo much as may ſeeme admirable, yea, almoſt incredible that ſuch a ſpare leane man, and of ſuch a weake body (as he ſeemed to be of) ſhould endure in ten yeeres tedious trauell together. And yet notwithſtanding his continuall dangers both by ſea and by land, hee hath continued ſtill to preach the Goſpel conſtantly and boldly (in Heathen countries) both by ſea and by land; receiued great honour amongſt them; and is now at length (by the prouidence of God) returned into his natiue countrie in health and ſafety to preach the Goſpell whereſoeuer it ſhall pleaſe God to call him: and is at this

day the greateſt traueller (of a man of his calling, that I know) in all England both by ſea and land.

By land, he hath trauelled further then *Iacob*, and the ſame way that *Iacob* did from *Hebron* to *Padan Aram*, and hath had as hard lodging in his trauell as *Iacob* had, viz. the ground to his bed, a ſtone for his pillow, the skie for his couering, and ſometimes the aire for his ſupper.

By Sea, farther then S. *Paul*, then *Æneas*, or *Vlyſſes* haue done, and all the whole way that they all haue trauelled, and further.

Wherefore (gentle Reader) if thou take in good part theſe his trauels, and my paines and labour in collecting them together, it may perhaps encourage him to enlarge them, and me to procure them, and to adde thereunto his conference and diſputations with Iewes, Ieſuits, and ſundry other nations (which I vnderſtand hee hath had with them) and ſuch arguments as haue beene vſed on both ſides, & letters in ſundry languages which haue beene written on both ſides from one to another.

In the meane time, I leaue him (with his foure fellow trauellers) ſoiourning at the earthly Ieruſalem; and thee (gentle Reader) trauelling towards the heauenly *Ieruſalem*: where God grant at length we may all ariue, IESVS CHRIST being our Pilot and Ieniſary to conduct vs thereunto. AMEN.

Thine euer in the Lord,

THEOPHILVS LAVENDER.

The Trauels of certaine Englisſh-men into Heathen Countries, ſet foorth by their Letters: the Contents whereof are heere ſet downe, as followeth.

(* * *)

THe *firſt Letter was written from* Conſtantinople, *the Primate and Metropolitan Citie in all* Thracia, *wherein the Author certifieth his friend of his voyage from* England *thither, and of ſuch famous places, and memorable matters as he ſaw and obſerued in the way thither.* pag. 1.

II. *The ſecond was ſent from the ſame renowned Citie, wherein he deſcribeth* Conſtantinople *from the beginning hitherto, ſhewing the firſt building, deſtruction, reedifying, and gouernment of the ſame vnto this preſent day, and what Antiquities are to be ſeene therein.* pag. 17.

III. *The third was written from* Aleppo *in* Syria Comagena, *wherein the Author moſt iudiciouſly and learnedly diſcourſeth of his voyage from* Conſtantinople *thither; and deſcribeth both generally the whole Country of* Syria, *and particularly the City of* Aleppo, *the chiefeſt City (for trafficke) therein: and ſheweth, that* Aleppo *is inhabited by people of ſundry Countries; with the Religion, Gouernment, Manners, and Cuſtomes of euery Nation there dwelling or ſoiourning, which is of all the reſt moſt pleaſant to read, for the varietie of matters therein contained.* pag. 31.

IIII. *The*

IIII. *The fourth and laſt letter was written from* Ieruſalem, *wherein he maketh relation of his trauell by Land, together with foure other Engliſhmen, from the City of* Aleppo *in* Syria Comagena, *to* Ieruſalem, *by the Sea of* Galile *or* Tyberias, *and Lake of* Genezareth, *and ſo thorow the whole Land of* Canaan, *which way was neuer trauelled by any Engliſhman before, neither poſsibly can be trauelled againe at this day, in regard of the turbulent and troubleſome eſtate of thoſe Countries, which is like euery day to grow worſe rather than better. And this iourney may be called* Iacobs iourney, *becauſe all the whole way which they trauelled thither, is the way which* Iacob *trauelled from* Bethel *or* Beerſhebah, *to his vncle* Labans *houſe at* Padan Aram *in* Meſopotamia. *pag.*86.

And this may ſerue partly for a Confirmation of M. Henry Tymberley *his voyage from* Grand Cayro *in* Egypt *(formerly called* Memphis*) to* Ieruſalem, *performed the ſelfe ſame yeere, and at the ſelfe ſame time, for all of them met together at* Ieruſalem.

And partly it may ſerue for a correction of ſome falſe things therein contained, wherein (being printed without his conſent) they haue done him wrong, as in the Preface to the Reader you may ſee plainly.

But chiefly it may ſerue for a direction to others who are minded heereafter to trauell into thoſe Orientall Countries, or Eaſt parts of the world, either to further them by the good directions heerein contained, or to hinder them in regard of the imminent dangers.

A LETTER SENT from *Constantinople*, to a learned Gentleman *in England*, *wherein the Author discourseth of* his voiage from England thither, and of such famous *places, and memorable matters as hee saw in the* way thither.

WOrshipfull, and my worthy good friend, in most kind and curteous manner I salute you: wishing vnto you all ioyes internall, externall, and Eternall. Being now (by the prouidence of God) after long and tedious trauell, arriued in safety at Constantinople: and calling to mind your continuall kindnesse towards me since our first acquaintance, and your earnest request vnto me at my departure out of England, which was, to acquaint you with such occurrences as in my voyage should offer themselues vnto my viewe; I could not without some note of ingratitude (which I would not willingly incur) refuse to impart vnto you what memorable matters and famous places I haue seene and obserued in my voyage.

May it please you therefore to vnderstand, that after our departure from the coast of England, wee saw no land vntill wee came

neere vnto the coast of Spaine: and then appeared first of all in sight vnto vs a towne in Spaine called Terrich or Tenerith, which was discerned first by a red sandy path on a mountaine neere vnto it. And shortly after, wee saw Iubraltore on Europe side, and Abs hil (commonly called Ape hill) on Affrica side, betwixt which 2. places we entred in at the straights mouth, with a swift currant and a good wind, commonly called the straights of Ieubraltore, betwixt which place and Portingal, wee saw many Whales in the bay or Gulph of Portingal. And in three dayes sailing from the straights, we arriued at Argier in Barbary, where we staied three daies, and were kindly intreated both by Ally Bashaw king of Argier, and also by Amurath Rayse, commonly called Morat Rayse. This citie is in forme like vnto a top-saile, broad below, and narrow aboue. It is situated on the side of an hill, walled about, and a strong Castle neere vnto the water side. It was first called Mesgana, secondly, Iol, the royall seate of IVBA, the noble king of Mauritania, who in the time of the ciuil warre betwixt Cæsar and Pompey, valiantly defended Pompeyes part. By the Moores and Turkes at this day it is called Iezaier, but by the Spaniards it is called Algier. The people of this place, and the Spaniards are bitter enemies, and annoy one another oftentimes.

Argier.

Rayse, signifieth a Captaine.

About 300. leagues from Argier wee saw Teddel, a citie in Affrica, and cape Bonne, which was formerly called Hyppo, where S. Augustine was Bishop, and Tunis, neere whereunto the ancient citie Carthage stood, built by Queene Dido, whereof some ruines are yet to bee seene.

Tunis is in Libia, and Morocus and Fesse in Numidia.

About these parts we saw flying fishes, as big as an Hearing, with two great finnes like vnto wings before, and two lesse behind; who being chased by Dolphines and Bonitos, fly as long as their wings are wet, which is not farre, but oft a gables length. Porpisces and many other strange and deformed fishes we saw in our voiage, the names whereof we knew not. We saw also sword fishes and threshers: which two kind of fishes are deadly enemies vnto the Whale. The sword-fish swimmeth vnder him and pricketh him vp, and then the Thresher, when hee hath him vp, bela-

Flying Fishes.

boureth

boureth him with his flayle or extraordinary long taile, and maketh him roare.

On the other side, ouer against Barbary in the Spanish sea, we saw two Iles called Baleares, which are also called Maiorque Minorque, thirty miles distant the one from the other. And other 2. Iles in the Balearique sea, called Ieuis & Ebusus betweene Sardinia and Africa, the earth whereof will suffer no venemous thing to liue: we saw also an Ile called now Pantalarea, but of old it was called Paconia. It is very full of hils and rockes: there groweth great quantity of Cotton, Capers, Figs, Melons and Reisings. The Iland is full of cesternes. They say, that not onely the men of that Iland, but the women also are naturally good swimmers, but whether they be all so or not, I know not: but sure I am, we saw one woman come swimming from thence to our ship (being becalmed) with a basket of fruite to sell. The Ile is but thirtie miles in length, and ten miles in breadth.

The day following, we saw Sicilia, a famous Iland in the Tyrrhen sea, 618. miles about. The Iland is most pleasant, and no lesse fertile. In this Iland is Ætna, an high hill, burning continually with brimstone: it is now called Mons Gibelli; out of this hill riseth most horrible smoake, and flames of fire, and sometimes burning stones in great number. I haue heard that in this Ile there is a water whereinto if a dog be cast, he will die presently, but being taken out and cast into another water neere vnto it, he liueth againe, but this I haue not seene, and therefore referre it to others which haue seene it. Messana, commonly called Missina, is the chiefest citie in Sicilie, neere the Promontory Pelorus. In the sea neere vnto this Iland, there is a dangerous rocke called Scylla, and ouer against this dangerous rocke, there is a gulfe of the sea called Charibdis, commonly at this day called the Kirbies. It is a very dangerous place, by reason of streames flowing contrary each to other. It is ouer against Scylla: Mariners which saile betwixt these two, are carefull to keepe an euen course, lest, whiles they seeke to shun the one, they rush vpon the other, according to that verse, *Sicilia.*

Incidit in Scyllam cupiens vitare Charibdim.

that is,

Seeking to auoid one danger, they fall into another.

And in the Terrhen sea by Sicilie there is another Ile called Strongyle or Stromboly, which burneth in like sort as Ætna doeth, it is ouer against Naples. Sicilia is 50. leagues in length, that is 150. miles, accounting three leagues to a mile.

Malta. Ouer against cape Passera (which is a marke for Marriners at the Eastward end of Sicilia) there is an Iland called Malta, where (vpon some occasion) we touched. It is that Iland mentioned Act. 28. 1, 2. where the viper came on Pauls hand. It was then called Melita, but now Malta. The inhabitants were then Barbarians, yet shewed Paul no little kindnesse, for they kindled a fire, and receiued him and his companie, because of the present colde, &c. But now they are such Barbarous people which inhabit it, that rather then they will receiue Paul and his companions (I mean Protestants or any good Christians) to the fire in kindnes to warme them, they will rather in crueltie cast them into the fire to burne them. Then a viper came on Pauls hand, and hee shooke him off without hurt: but now there are so manie viperous people there, who vse so strict Inquisition when strangers come, that it is impossible for a good man to shake them off without harme either to his soule, if hee dissemble, or to his body, if he professe the trueth. The inhabitants are Renegadoes and Bandidoes of sundry nations, especially, Greekes, Italians, Spaniards, Moores and Malteses: There are many Souldiers there, who are in pay vnder the Spaniards, and their Captaines are called Knights of Malta. The common sort weare no other clothing (because of the extreamitie of the heat) then a linnen or white shirt girded vnder their brests, and ouer the same a fine white woollen mantle, called by the Moores a Barnuse. There are in this Iland 60. Castles, & as many villages, all well inhabited. There groweth great store of Cottons, Pomegranates, Cytrons, Orenges, Melons, and other excellent fruits; but for wheat & wine, they doe furnish themselues out of Sicilia.

Renegadoes of denying the faith.

Bandidoes are banished men

Tripoly

Tripoly in Barbary is a City ſituated on the maine land, vpon the coaſt of the Mediterranian Sea. It was builded by the Romans, and afterward ſubdued by the Gothes, which poſſeſſed the ſame vnto the time of Homer.

The next places of any note, which wée ſaw, were two Ilands in Græcia, namely, Zephalonia and Zante, betwixt which two our Ship paſſed. Both of them are inhabited by Greekes, but gouerned by the Signiory of Venice, who euery third yéere ſend Prouidores with other Officers to rule there. They are both very fruitfull Ilands, yélding great ſtore of currance, oliues, pomecitrons, orinages, and lemmons, but ſmall ſtore of corne, which they continually fetch from other Countries. If through extremity of wether, or danger of Pirates, or curſares, corne be not duly brought vnto them, in ſhort time they are ready to famiſh. Zephalonia.

Zephalonia was of old called Ithaca, where Vlyſſes the ſonne of Laertes was King, who excelled all other Greeks in eloquence and ſubtilty of wit. He is commended by ancient Writers, for a famous Trauceller: but if he were liuing in theſe daies, his trauels would be counted nothing, in reſpect of the trauels of many other now liuing: for he trauelled but betwixt Venice and Egypt which is now a common voyage.

Zante, of old was called Zacynthus, it was ſomtimes a woody Ile in the ſea Ionium, on the Weſt of Peloponeſus. But there is now very little wood in it. It is hilly round about, but the middle of it is a plaine and fruitfull valley, yélding great ſtore of Currance, which are brought from thence into England. The Greekes wonder what we vſe to doe with ſo many Currance, and aſke ſometimes whether we vſe to dye with them, or feed Hogges with them. They were a very poore kind of people, when our Engliſh Marchants vſed traffique there firſt: but now they are growen rich and proud. Zante.

There is alſo a citie in that Ile called Zante by the name of the Iland, which citie was built by Zacynthus ſonne to Dardanus, who raigned there. We ſtaied ten dayes in the rode of this city before we could get Pratticke, that is: leaue to come amongſt them,

them, or to vse traffique with them, for their custome is not to giue present Pratticke vnto any strangers, vnlesse they bring a letter of health from the place whence they come, which we had not. And therefore some of our companie who had businesse there, we sent to the Lazaretta, which is a place like vnto the pest house in More-fields, where, though they be in health, yet there they must stay so long as it pleaseth the Signiors of health, which is sometime twenty, and sometimes forty dayes: and in the meane time, if any of their companie fall sicke, though it be at the end of fortie daies, yet must they stay forty daies longer. So long as they are kept without Pratticke, they haue a Guardian set to watch them that they come into no companie, neither any man into theirs: yet may their friends come to visit them, and standing farre off, may speake with them, but if they come too neere them, the Guardian will cry out vnto them, Alargo, alargo, that is: Stand backe. And whosoeuer cõmeth so neere them as to touch them, loseth his owne Pratticke, and must keepe them companie during their continuance there. If they bring any letters for any Merchants in the Citie, the Guardiã wil open them & aire them at the fire before he wil deliuer them. But if the letter be folded (or if there be any thread about them) they must not be deliuered vntill they that brought them haue Prattick. And this they doe vnder pretence of auoiding sickneſſe: but they haue a further meaning therein, viz. partly to get money and bribes; and partly to bee acquainted with the businesse of all commers, and what commodities they bring. And whosoeuer presumeth to come on shoare without Pratticke, is in danger of hanging, or hauing the strappado. And though they haue a certificate that there is health in the place from whence they came, yet must they not come on shoare before they haue shewed their Fede, or Neate patent vnto three officers, called Signiors of health.

Zante is very much subiect vnto earthquakes. There is no yeere passeth without many earthquakes, especially in the moneths of September and October, in which moneths I haue knowen two or three earthquakes in one weeke. In regard

whereof

whereof they build their houſes very lowe, leſt they ſhould bee ouerthrowen by earthquakes. And when they feele the earthquakes beginne (whether it be by day or by night) the Greekes vſe preſently to ring their bels to ſtir vp the people vnto Prayer.

In Zante there is a very ſtrong Caſtle ſtanding on an high hill, it is alſo very large, halfe as big as the Citie of Zante, and therein dwelleth the Prouidatore who gouerneth the Iland, and many other: and there is the place of iudgement where all cauſes both Criminall and Judiciall are decided by the Prouidatore & his Counſelliers: ouer which place theſe two Lattin verſes are written on the walle in letters of gold.

Hic locus odit, amat, punit, conſeruat, honorat:
Nequitiam, pacem, crimina, iura, probos.

which may be Engliſhed thus,

This place doeth hate vnthriftines,
Loue peace, and puniſh wickednes;
Maintaineth right and equity,
And honoureth good men worthily.

Ouer againſt Zante is the maine land of Græcia, called now Morea, but of old Peloponneſus, almoſt enuironed with the ſea, hauing on the Weſt and South, the ſea Adriaticum; on the eaſt the ſea of Creete: And in the middle of Peloponneſus is a Countrey called Arcadia, ſo called of Arcas ſonne to Jupiter by Caliſtho, who raigned there. Arcadia is famous for ſhepheards: There are great ſtore of ſhéepe continually féeding, and good paſture for them. In the narrow ſtrait, going into Peloponneſus, was Corinth, that famous City in Achaia, ſituated, but now vtterly deſtroied.

From Zante wée ſet ſaile towards Venice, and touched by the way at many places; and firſt of all, at a Port néere vnto Corphu, called Madonna de Gazopo, where there is a Church dedicated vnto the Virgin Mary, whereunto there is great reſort of ſuch as haue eſcaped dangers by ſea, or ſickneſſe, or other dangers by land, to offer ſomething to Madonna de Gazopo, for their deliuerance. And amongſt many others, it was told vs by our conſort the maſter of a Venice ſhip in our company, that

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an Italian ship being in great distresse by extremity of wether in the gulfe of Venice, when all hope of helpe by worldly meanes was past, euery man fell to praier (like the Mariners in Ionas ship) and euery man called vpon his god, some to Neptune, some to S. Nicolas, some to one Saint, some to another: But the master of the ship praied to Madonna de Gazopo, in this manner: O blessed Virgin, deliuer me out of this danger, and I will offer vnto thee (if I come safely to Gazopo) a candle as bigge as the maine maste of my ship. One of his mates hearing him, plucked him by the shoulders, and said, O master, what doe you meane to dally with our blessed Lady in this extremitie? For it is impossible you should performe it. Whereunto he replied, Hold thy peace fole, it concerneth vs to speake faire now we are in danger, and to make large promises: but if she deliuer vs, I will make her content with a candle of seuen or eight in the pound. Not much vnlike vnto another desperate Mariner whom I haue heard of, who in a dangerous storme, seeing euery man fall to his praiers, and prepare themselues to die, he fell on his knees, and praied in this manner: O Lord, I am no common begger; I doe not trouble thee euery day; for I neuer praied to thee before; and if it please thee to deliuer me this once, I will neuer pray to thee againe as long as I liue. So true is that old saying, *Qui nescit orare, discat nauigare:* that is, He that knoweth not how to pray, let him goe downe to sea. For great dangers by sea do driue them to praier who neuer praied before, though none pray effectually, but the faithfull who pray feruently.

From Madonna de Gazopo we sailed along by Albania, and were driuen with a crosse winde to Otronto in Calabria, at the entrance into the gulfe of Venice, where we staied two daies. And then we had a good winde, which brought vs to Ragouza, an ancient City in Dalmatia, which is a part of Illyrium, or Illyricum (as others call it) bordering vpon Liburnia Eastward. But at this day, that which of old was called Illyris or Illyricum, is now called Sclauonia or Wendenlande; hauing on the North, Pannonia; on the West, Istria; on the East, Mysia superior; on the South, the Adriaticke Sea. It was so called of Illyrius son

to

to Polyphemus. From thence we sailed along the Illyrian shoare in the gulph of Venice, and came to an hauen-towne in Istria called Rauina ouer against Rauenna on the coast of Calabria: which Rauenna is an ancient Citie in Italy, by the Adriatticke Sea. At Rauina we toke in a Pilot to direct vs to Venice. Istria is a part of Italy ioyning to Illyricum, and is now called Sclauonia.

From Rauina in one dayes sayling we arriued at Leonére vn- Venice.
to Venice, which is a most famous Citie, so well knowen vnto all men by report, that I néed not to spend any time in describing it, lest I should rather obscure it, then any way (by my barren stile) illustrate the same, onely this I note, that there is both a countrey called Venetia, and a Citie called also by the same name.

The countrey of Venice ioyneth to the Adriaticke Sea on the one side, and hath the Alpes on the other side. Therein are these Cities, Verona, Vincentia, Patauium, and Venice the head citie of the rest.

Patauium is the Citie and Vniuersitie of Padua by Padus. This Padus is the riuer Po in Italy, which riseth out of Vesulus, the highest hill of the Alpes, and runneth by the marches of Liguria, into the Adriaticke Sea. One arme of Padus called Paduſa stretcheth to Rauenna.

The Citie Venice standeth in the Adriatticke sea, not far from the countrey of Venice. We stayed in Venice 17. daies, and hauing ended our businesse there, wee returned to Zante, where, after we had staied three daies, we set saile for Constantinople.

The chiefest places of note which we saw betwixt Zante and Constantinople, are these: First, not farre from Zante, wée passed by two Iles on the West side of Peloponnesus, in the sea Jonium, called of old Strophades or Plotæ, but vulgarly at this day, Striuales, whereof one of them is vninhabited, the other inhabited only by certaine of their religious men, whom they call Coloires, about thirty in number, who weare long haire, and neuer eat flesh, and very seldome fish, but at certaine seasons of the yéere, but liue of hearbes, oliues, oile, and wine, and such like things. They neuer come out of that Ile, neither euer,

vpon any occasion admit any women to come amongst them: for they may not marry, but liue single and solitary al the daies of their life. A Coloire hath his etymologie of καλος & ἱερὸς, calos hiereus, that is, bonus Sacerdos, *a good Priest.*

From thence wée sailed along in sight of the maine land of Græcia, which amongst all other Countries in Europe, hath bëene accounted the most noble and most famous. It was first called Helles, of one of the sonnes of Deucalion and Pyrrha. And afterwards it was called Græcia, of a King whose name was Græcus.

Peloponnesus is a Prouince in Greece, now called Morea. Macedonia is also a large Country in Europe, or Prouince in Græcia, now called Romnelli: It hath on the East, the Sea Ægæum; on the West, the Sea Ionium; on the South, Epirus; on the North, Dalmatia. It was first called Emathia, of Emathias, who was King thereof. Afterwards, Macedonia, of Macedon the sonne of Deucalion. The Macedonians descended of Sethim, sonne of Iaon. The Prouinces of Macedonia are these: first, Thessalia; secondly, Hellade; thirdly, Myrmidone: By reason whereof, Homer gaue three sundry names vnto the Thessalians, viz. Myrmadons, Helenes, and Achees. But at the last it was called Thessalia, of Thessale which possessed that Kingdome. The principal Citie in Macedonia is Thessalonica, which at this day is called Salonica by corruption. In this part of Græcia is Parnassus, a mountaine hauing two tops, whereon the nine Muses did dwell.

Athens is still inhabited: it is situated betwëene Macedonia and Achaia on the sea coast; first built by Cecrops, and called Cecropia; lastly called Athens, of Minerua, who in Greece was called Athene. This City was the mother and nurce of all liberall Arts and Sciences: but now there is nothing but Atheisme and Barbarisme there: for it is gouerned by Turkes, and inhabited by ignorant Greekes. Some ruines of ancient buildings are there yet to be sëene. Thebes was a famous Citie in Macedonia; but now a small Castle of little account.

After we came as high as the Iland Creta, which is now called Candie, we left the way towards Egypt, and entred into

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the Arches (called Archipellago) betwixt Cerigo and Cerigotta. Cerigo is an Iland at the entrance into the Arches, subiect to the Venetians, but inhabited by Greekes. This Ile was first called Scothera, and after (as Aristotle saith) Porpheris, for the beautifull marbles which are there. Plinie, and diuers others doe call it Citherea, by the name of Cithere the sonne of Phœnis, and is now called Cerigo, where Venus made her first habitation, and therein is a Temple erected for her. The ruines of that Temple of Venus are to bee seene there to this day. A little below this Temple of Venus, vpon the same mountaine, was the Castle of Menalaus husband to Helene, who was king of Sparta, and Lord of this Ile. Departing from Cerigo, we came amongst the Cyclades, which are 53. Iles in the sea Ægæum, called also by some Sporades, but vulgerly, the Arches or Archipelago. But more properly Cyclades, and not vnfitly Sparades, although Sporades are taken especially for certaine scattered Ilands in the Carpathian Sea, about Creete or Candia, which is not farre from the Cyclades, or Iles in the Arches. Onely this is the difference, that all the Ilands betwixt Cicilia and Candia are in the Ionian sea. But Cerigo and all the Ilands in Archipellago are in the Ægean sea. On a cleere day a man may see twenty Ilands at one time in these Arches. It is a dangerous place for shipping in a storme, by reason that the Ilands are so neere together, whereof some are inhabited, and some not.

About twenty leagues from Cerigo, we touched at an Iland called at this day Milo, but of old, Miletum, mentioned in S. Pauls voyage, Act. 20, 15. This Ile is inhabited by Greekes, and yeeldeth great store of millstones and dymmety, which are there both good and good cheape. Whiles our ship staied at Milo, we toke boat to saile to see another Iland not farre from Milo, called of old, Delos, where sometimes was the famous Temple and Oracle of Apollo: But at this day it is called Sdiles, and is a very small and poore Iland. Milo.

About twenty miles from Delos there is another Ile called of old, Seriphus, by an inhabitant whereof Themistocles was vpbraided, that the commendation and fame he gat, was for his Countries sake, because hee was borne an Athenian. But Delos.

Themistocles answered the Seriphian, that neither had himselfe béene worse, if hée had béene borne in Seirphus, nor the other better, if he had béene borne at Athens. But this Iland commonly is called Serigo.

Chios. But the most famous and fruitfull Iland in all the Arches at this day is Chios (as it was formerly called, Act. 20. 15.) so called, because it resembleth the Gréeke letter Chi in forme and fashion: As also Delta, an Ile by Nilus, not farre from Alexandria is so called, because it representeth the figure of the letter Delta. But Chios is now called commonly Syo. Chios is an Iland in the sea Aegeum, betwixt Lesbos and Samos. It is distant from Delos an hundred miles: it is in circuit nine hundred furlongs. It was first called Ethalie by Ephodore. But by Methrodorus, Chio, of the Nymph Chione; and (as others say) Macrine or Pythiosa; but at this day called Syo.

This Iland is inhabited chiefly by Gréekes, but gouerned by Turkes. It is full of gardens, orinages, lemmons, citrons, figs, peares, apples, pruans, apricocks, dates, and oliues: and likewise of all sorts of hearbes, sweet flowers, good and holesome waters. There is also great store of mastick in this Iland, which is gathered of certaine trées like vnto Lentiscos trées, in this manner: About the beginning of the moneths of Iuly and August, the husbandmen with a sharpe pointed iron, doe rent and cut the barke of the trées in diuers places, and out of these incisions and cuts procéedeth the mastick by drops, as it were gumme, which they gather in the moneth of September following.

In this Iland are also great store of Partriges, which both in colour and quality doe much differ from ours. Their colour is somewhat red, and they are as tame as though they were chickens or hens. In certaine villages of this Iland, the country people doe féed them by great flocks, driuing them in the day time to graze in the mountaines; and towards night, the boyes or girles (which doe kéepe them) doe call them together by a whistle or song. And these Partriges being accustomed to such calls, presently euery flocke (which sometimes are two or thrée hundred) gather to their conducter, which bringeth them home

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to their village and dwelling, as though they were hens, or tame geese. They goe also a feeding by small flocks in the streets of the City.

This Iland is one of the seuen which contended for Homers birth. And they say that Homer was buried in this Iland, and that his sepulcher is to be seene to this day vpon the Mount Helias, within an old Castle in this Iland, but I haue not seene it.

The maine land of Asia is in sight ouer against Chios, and therein Smyrna, Ephesus, and Thyatira, called now Tyria, with the rest of the seuen Churches of Asia, to whom S. Iohn wrote, which are mentioned Reuel. 1. 11. And Pathmos the Ile where Iohn was put into a hot tunne of oile, Reuel. 1. 9.

After we had staied ten daies in Chios, which (as I haue said) is now vulgarly called Sio or Scio, we sailed towards Constantinople, by Mitilene an Iland in the Aegean sea. It was first called, Lesbos; secondly, Issa; thirdly, Pelasgie; fourthly, Mitilene and Mytais; and lastly, Metelyn, of Milet the sonne of Phœbus, which builded the City, and named it Mytelene. Of this City was Pythagoras, Alceus the Poet, and his brother Antimenides, Theophrastus, and Phanius, and Arion that skilfull plaier on the harpe, and Tersander that famous Musitian. Sapho a woman well learned in Poetry, was also a Lesbian, being called the tenth Muse. She inuented the verses which (after her name) were called Saphicke Verses.

This Mytilenes was formerly called Bythinia, which is a Country in Asia, opposite to Thracia, neere Troy. It was first called Bebricia; after, Mygdonia; and then Bythinia: but at this day it is called Lesbos, neere vnto Lemnos, from whence commeth the terra sigillata, otherwise called terra Lemnia, which is said to be a remedy against poison, the bloody flire, and the plague.

From Mittelyn we sailed by Tenedos, an Ile betwixt Lesbos and Hellespont, neere Troy, whereof Virgill speaketh, Aeneid. 2. Tenedos.

Est in conspectu Tenedos, notissima fama
Insula, &c.

There is an Ile in sight of Troy,
And Tenedos it hight:

A wealthy land while Priamus state
And kingdome stood vpright.

The best and most excellent wines in all Græcia are made at Chios and Tenedos. There is also a City in the same Ile called Tenedos, built by Tenes. In this Iland was the Temple of Neptune.

Troy. Ouer against Tenedos is Troy, which is also called Troas or Troada, whereof I can speake no more but this that hath beene long since written:

Iam seges est vbi Troia fuit:
That is,
Waste lie the wals that were so good,
And corne now growes where Troy towne stood.

And againe, as Virgill speaketh:

——*fuit Ilium, & ingens*
Gloria Teucrorum.——
That is,
The City of Troy (called Ilium of Ilus who enlarged the same) did florish, and the glory of the Troians was great.

And finally, *Q. iam periere ruinæ:*
The very ruines of it are come to ruine.

The Sea betweene Mœotis and Tenedos is called Pontus.

A little beyond Troy, we entered the strait of Hellespont, which is a narrow sea, called Hellespontus, of Helle. It lieth betweene the Aegean Sea and Propontis, and parteth Europe from Asia. It is not now called by the name of Hellespont, but it is called now The Castles; for there are still two Castles, which were of old called Sestos and Abydos, one on the one side of the Hellispont, the other on the other side, erected in memory of the loue of Leander and Hera, ouer which narrow sea he often swomme vnto her, and was in the end drowned. The riuer Scamander runneth by the Castles.

Mayto. Mayto is still a towne ouer against Abydos, but on the same side as Sestos. There is made great store of good wine, which is red in colour, & in taste like claret wine and sugar, and yet they put no sugar into it, for it is pleasant of it selfe. Hither our Merchants ships vsually take in wine for their prouision. There

are

are very many winde milles there, hauing ten wings a piece.

The strength of Constantinople consisteth chiefly in these two Castles; for these Castles are well fortified with munition, and are to examine all shippes that passe by, from whence they came, and whither they would: and there they are to pay a tribute to the King. If any Ships refuse to stay from the Castles, they will shote them through. But if these Castles were battered down, Constantinople and all the countrey thereabouts might be easily wonne. Notwithstanding, these Castles, a small flight to kepe the narrow seas betwixt Chios and the Castles, might in short time famish all that countrey, for the greatest part of their prouision, for Rice and other Corne, commeth from Alexandria, and those parts, with the Gazenda of the great Turk: but I leaue this to martiall men, and marriners.

Gallipolis is a great ancient Citie 20. miles distant from the Castles (which are at this day called the Castles of Gallipoly, in the way to Constantinople situated vpon Cherenes of Thracia, at the point which loketh towards Propontis, which is all the sea from the straites of Hellespont to Bosphorus Thraicus. Some hold opinion that it was built by Caius Caligula. And others say that it was in times past inhabited by French men, for that this word Gallipoly, signifieth the Citie of the Gaules or Frenchmen, and for that the French men do dwell in Gaule, as Nicopolis and Phillipopolis signifie the City of Nicolas and Philip.

Not far from Gallipoly was that famous City Nice, where the Generall Councell was held in Bythinia. And neere vnto Constantinople is Chalcedon or Chalcedonia ouer against Byzantium, which was a famous City in Bythinia, where another Generall Councell was held. But it is now no City, but onely a plaine field, hauing heere and there an house yet standing. At the point of Chalcedon we first beheld the prospect of Constantinople, which is most pleasant to behold, being like vnto a City in a wood, or a wood in a City, hauing fiue trées, Cypres trées, and other pleasant trées in gardens adioining to their houses. It is also adorned with many stately Towers, Churches,

Constantinople.

ches, and high Steeples. The forme of the City is like vnto a Triangle, whereof two squares are by the water side, the other adioineth to the Land. After our Ship had saluted the Port, we went ouer to the other side, and anchored at Fundaclee, and went on shore at Gallata, to salute the honourable Sir Henrie Lello, Lord Ambassadour for Queene Elizabeth of famous memorie, and to visit our English Merchants resident there.

Our ship hauing discharged her goods at Fundacle, remoued from thence, and anchored further from shoare, betwixt Tapanau and Bezetash, expecting a good winde to depart. Constantiople is on the other side the water in Thracia, which is also called the countrey Romania in Europe, hauing on the west, Macedonia, on the North, Isther, on the East, Pontus, on the South, the Sea Ægeum.

As yet, I haue not beene farre in Constantinople, wherefore I forbeare to write any thing thereof at this time, purposing hereafter when I haue thoroughly viewed it, to describe it vnto you at large. In this Interim I humbly take my leaue, and leaue you to him, who neuer leaueth his.

Your Worships euer in the Lord

wholly to bee commanded.

WILLIAM BIDDVLPH.

A descriptiõ of the famous Citie of *Constantinople, as it is now vnder* SVLTAN ACHOMET, the 15. Grand-Chan of the *line of* OTTOMAN.

Salutem in Authore salutis, &c.

SInce the writing of my former letters, I hauing often beene at Constantinople, and thorowly viewed the same, according to promise, I haue thought good to write somthing vnto you thereof.

May it please you therefore to vnderstand, that Constantinopolis is a Citie in Thracia, so called of Constantine the Emperour, because hee enlarged the same. It was before called Byzantium. Strabo entituled it Illustre, and Plinie & Iustine called it most Noble, being one of the most fertile in all Europe. It is situted in Thracia, vpon the gulph Ponthus, which separateth Asia from Europe. The forme thereof is three square, whereof the two sides are washed by the sea, & the third ioyneth vnto the firme land. The soile thereof is very delectable, bringing forth all kindes of good fruites, necessarie for sustenance of humane life. The situation thereof is so well deuised and ordered, that no Ship can enter, nor goe forth but with leaue from the head Vizeir: for the Turke is master of the Sea Pontike, which hauing 2. mouths, the one comming from Propontidis, and the other from the Sea Euxinum, (which is the Blacke sea) is by Ouid called the Port of two Seas, for the distance from Constantinople to Calcedon is but 14. furlongs. And the place which by the ancients is called Phane, situated in Asia (whereas Jalon returning from Cal-

chos, sacrificed vnto the 12. gods) hath in breadth but 10. furlongs. But for as much as many great riuers of Asia, & many more of Europe, doe fall into the Euxine sea, commonly called the blacke sea; it commeth to passe, that being full, shee gusheth out through the mouth of her with great violence, into the sea Pontique, and from thence through the straight of Hellespont (being not much broader then three furlongs) into the Ægean Sea.

The time of the building and repairing of *Constantinople.*

This citie (according to the saying of many ancient Authors) was first builded by the Lacedemonians vnder the conduct of their Captaine Pausanias, which was about the yeere of the world 3292. and before the birth of Jesus Christ 663. yeeres; which, after they had consulted with Apollo, where they should plant and settle their abode and dwelling place, they were by an oracle answered, that they should doe it, euen hard by the blind, which were the Megarians, for that, after they were sailed into Thracia, leauing the good and fruitfull coast (where since Byzantium was builded) vnaduisedly went and planted themselues, (either for ỹ opposition) in the most fruitful ground of Asia, or for the vain hope they had for the fishing; they builded there a Citie, which was called Calcedon. But they found themselues greatly deceiued. For, the fishes being caried by the violence of the flood and tide of the Euxine Sea into Propontis, approaching neere vnto the Banks of Calcedon, being afraid, through the whitenesse of the rockes, doe retire straight waies to the side of Bizantium, which gaue occasion vnto the valiant Pausanias, to fortifie the Citie with good walles & rampiers, changing the first name thereof, which as Plinie saith, was Ligos, and called the same Bizantium.

Why the *Megarians* are called blind.

Calcedon was builded by the *Megarians.*

Notwithstanding, Diodorus & Polybius doe contrarily say, that it was called Byzantium, by the name of a Captaine, which was the first founder thereof. Pausanias (as Zonoras writeth) possessed the same seuen yeeres: during which time, (Fortune shewing her selfe an enemie vnto his magnificence) stuffed the hearts of the Athenians with such an insatiable ambition, that they hauing brought thither their forces, after a long siege, and diuers assaults, did beare away the victorie, which the Lacedemonian

monians seeing could not abide, but with their whole puissance toke their weapons in hand with such pertinacy, that the aduenture thereof on the one side and on the other, was very dangereous and variable. And being sometimes taken againe by her first founders, and afterwards by her aggressors, became in the end a pray vnto both the armies. And after that, Seuerus succeeding in the Romane Empire, the tyrant Pissininus, her mortal enemie being in possession, Byzantium suborned the Emperour to lay siege vnto the same: who, not hauing sufficient power to ouercome the same by assaults, kept them besieged the space of three whole yéeres, & in the end, through extreame famine, constained them to yéeld themselues vnto the mercy of the Romanes, which was such, that after they had put to the sword all the men of warre that were within it, and killed the Maiestrates thereof, ruined and cast downe to the ground the walles of the Citie: and Seuerus afterwards (to satisfie his crueltie) spoiled the Citizens of all their rights, franchises and liberties; giuing moreouer the Land and possessions vnto the Perinthians. And thus, this most famous Citie remained in miserable calamitie, vntill such time as Constantine the great Emperour remouing from Rome, did réedifie the same.

Byzantium ruined by *Seuerus* the Emperour.

But before I write any thing of the reedifyings of Byzantium of Constantine the great: giue mee leaue to shew you the cause wherefore Constantine remoued from Rome.

The cause wherefore *Constantine* remooued from Rome.

2. Thessal. 2. 7. S. Paul prophesying of the reuealing of Antichrist, saith thus: Yee know what withholdeth that he might be reuealed in his time, &c. Which hinderance was the Romane Emperous, which were first to depart from Rome, and giue place to the Popes, because, both Emperours and Popes could not raigne together in one Citie. And that hinderance was taken away long since, when Constantine the great translated his imperiall Seat to Constantinople, and indowed the Popes with the Citie of Rome, and a great part of Italy lying about it.

The Emperours then being farre off, and (by reason of continuall warres with Saracens and enemies in the East) not able to maintaine their own right in the West, the Popes incroached vpon them too far, and vsurped so much authoritie, that they

discarded them cleane in Italy and at their pleasure set vp other Emperours in the West, but such as would take an oath to bee subiect to the Apostolike See of Rome, and acknowledge the Popes to be vniuersall Bishops. So the hinderance was taken away when Constantine remoued to Constantinople, and Antichrist was manifestly disclosed not long after when Boniface the third obtained the title of Vniuersall Bishop, which was 900. yeeres agoe, for (as Gregorie saith) none but Antichrist would assume vnto him such a title.

But yet Constantine had no regard to any prophecie, when hee remoued at first from Rome to Byzantium, and there setled his Emperiall pallace: but he respected onely a more commodious gouernement of those matters and kingdomes of his that lay Eastward, which at that time were miserably disquieted by the Parthians and Persians. For Constantinople did seem to be so situated (whereas otherwise Constantine had once thought to haue setled elsewhere) as that it was (as you would say,) the nauel or middest vnto the whole Romane iurisdiction, which, as we know, spread it selfe farre and neere: and yet it could not possibly otherwise fall out, because that so the Romane Empire might become double headed, & haue those two horns which God before had reuealed. So the prouidence of God guided this whole enterprise of Constantine, and so fulfilled what himselfe had decreed.

Hereby you may perceiue two causes wherefore Constantine remoued from Rome.

1. The first more secret in the prouidence of God, that the prophecie of the Apostle Paul, 2. Thessal. 2. 7. might be fulfilled.

2. The second more publike and better knowen to all, viz. that Constantine the great Emperour of the Romanes, seeking to resist the courses and robberies which the Parthes daily vsed towards the Romanes, deliberated to transport the Empyre into the East parts, and there to build a large Citie: which first hee minded to haue builded in Sardique, and afterwards in Troyada a countrey of high Phrygia, neere vnto the cape Sigee, in the place where sometime stood the Citie of Troy, which he began to reedifie, and to repaire the foundations thereof. But being by a

Reuela-

Reuelation in the night inſpired to change the place, cauſed to be recommenced the woꝛkes of Calcedon, where certaine Eagles (as Zonarus wꝛiteth) being flowen thither, toke in their bils the maſons lines, and croſſing the ſtrẽte, let them fall nẽere vnto Byzantium: whereof the Emperour being aduertiſed, taking the ſame foꝛ a good ſigne and diuine inſtruction, after hée had taken view of the place, called backe the maſters of his woꝛkes from Calcedon, cauſed the City to be repaired and amplifyed, which, accoꝛding to his name, he called Conſtantinople, notwithſtanding that at the firſt he had called the ſame new Rome. Whereupon it came to paſſe, that both in generall Counſels, and in the decrées of Emperours, mention is made of two Romes: one, the olde, which is the true Rome, built by Romulus; the other, the new, which is Conſtantinople, which alſo began to hold vp the head, by vertue of the pꝛiuiledges and pꝛerogatiues of old Rome.

Conſtantinople is called by the Turkes Stambolda.

Conſtantinople was likewiſe called Ethuſe and Antonie, but by the Grecians Stimboli, and of the Turks Stambolda, which in their language ſignifieth a large City, and ſo it is called by them at this day.

The Emperour now ſeeing his Citie builded and ſufficiently peopled, compaſſed the ſame with walles, towers and ditches, building therein many ſumptuous Temples, adoꝛning it with many magnifique buildings, and neceſſary woꝛks as well publik as pꝛiuate.

And afterwards foꝛ the moꝛe beautifying thereof, cauſed to be bꝛought from Rome diuers Antiquities woꝛthy of memoꝛie, and amongſt others the Palladium of ancient Troy, that is, the image of Pallas in Troy, which he cauſed to be ſet in the place of Placote the great columne of Porphyre which was ſet vp in the ſame place. Nẽere vnto which he cauſed to be erected a Statue of bꝛaſſe, to the likeneſſe of Apollo, of a marualous bigneſſe, in which place hee oꝛdained his name to be ſet vp. But in the time of the Emperour Alexis Comine this Statue, thꝛough a great and impetuous tempeſt, was caſt downe to the ground, and bꝛoken all to pieces.

This Emperour liued there many yéeres moſt pꝛoſperouſly

in happy estate, as likewise did many of his successours, but not altogether exempted from persecutions, as well by wars, fires, pestilence, earth-quakes, as sundry other calamities, vntill such time as God purposing to punish the people for their sins, through negligence of Emperours, stirred vp Mahomet the second of that name, and the eighth Emperour vnto the Turkes, who being moued with an earnest desire to bring the Christians vnto decay, and thereby to augment his Empire, being beyond measure iealous to see this noble City so flourish before his eies, went with a maruellous power both by sea and by land, to giue a furious siege vnto the City: The end and issue whereof was such, that after a long siege, battery, and diuers assaults, the Infidels hauing gotten the wals, with a great hurlyburly and fury entred into the city: where at the first entry they made a maruellou slaughter of the poore allieged Christians, without sparing any age or degree. The Emperour Constantine they killed in the preasse, as he thought to haue saued himselfe; and after that they had cut off his head, in derision and ignominy, they carried the same vpon the point of a speare, round about the Campe and City. And afterwards Mahomet not contenting himselfe with the violating and deflouring of the Emperours wife, daughters, and other Ladies of honour, by a sauage cruelty, caused them in his presence to be dismembred and cut in peeces. During the time of the sacking (which continued three daies) there was no kinde of fornication, Sodometry, sacrilege, nor cruelty, by them left vnexecuted.

The death of *Constantine* the Emperor.

They spoiled the incomparable Temple of S. Sophia (which was built by the Emperour Iustinian) of all ornaments and hallowed vessels, and made thereof a stable, and a brodell for buggerers and whores.

The Temple of *S. Sophia* was made a stewes.

This lamentable losse of Constantinople, being chiefe of the Orientall Empire, and likewise of the City of Perah, by the Turkes called Gallata, being the seat of trade of the Geneuoises, lying hard by Constantinople, vpon the other side of the Channell, was in the yeere of our Sauiour 1453. March 29. (some doe say of Aprill, and others of May) after it had remained vnder the dominion of the Christians 1198. yeeres.

But

But this is a maruellous thing, and worthy to be noted, that Constantinople being reedified and new set vp by Constantine the sonne of S. Helene (whom some report to haue bëene an Englishwoman borne at Cholchester) after the proportion and likenesse of Rome, was by another Constantine, sonne of another Helene, taken, sacked, and brought into the hands of the Turkes, which forever is like to be (in the iudgement of man) an irreparable dammage vnto al Christendome. Yet the Turks haue a Prophecie, that as the Empire was gotten by Mahomet, so by another of that name Mahomet it shall be lost againe.

Mahomet, after hë had thus taken the City, resoluing to këepe there the seat of his Empire, caused (with all diligence) the wals to be new made, and certaine other ruinated places to be repaired. And in stead of the great number of the people that were there slaine and carried away as prisoners, he caused to be brought thither, out of all the Prouinces and Cities by him conquered, a certaine number of men, women, and children, with their faculties and riches, whom he permitted there to liue according to the institutions and precepts of such Religion as it pleased them to obserue, and to exercise with all safety, their handicrafts and merchandises; which ministred an occasion vnto an infinite multitude of Iewes and Marannes, driuen out of Spaine, for to come and dwell there: By meanes whereof, in very short time the City began to increase in trafficke, riches, and abundance of people. The policie of Mahomet.

This Mahomet was the first founder of the great Seralia (where the great Turke now vsually dwelleth) which he builded at the entry of the channell, about one of the corners of the City, vpon the Promontorie Chrisoseras, which afterwards by the great Turkes which successiuely haue dwelled there, hath bëene greatly beautified and augmented.

He founded likewise vpon one of the Mounts of the same City, a sumptuous Muskia or Church, with an Amarathe and College, enduing them all with great yëerely reuennues: which is not to be maruelled at, for fortune was so fauourable vnto him, that after he had ruinated the Empire of Constantinople and Trapezonde, he tooke from the Christians 12. Kingdomes,

and

and 200. Cities; so that, by reason of his great prowesses and Conquests, the name and title of [Great] was giuen vnto him, and to this day remaineth vnto the house of the Ottomans: As the Turke who died about foure yéeres since, was called Sultan Mahomet, the Grand Chan of Turkey, and the fourtéenth of the Line of Ottoman. And his sonne which now raigneth (being not yet aboue twenty yéeres of age) is called Sultan Achomet the fiftéenth Grand Chan of the Line of Ottoman: and writeth himselfe also (as his Predecessors haue done) King of the blacke and white Seas, and of the holy Cities Mecha and Ierusalem:

Proijcit ampullas & sesquipedalia verba:
Lofty words he casteth out,
And arrogant titles sends about.

Perah or Gallata.

Ouer against Constantinople, about the Seralia point, on the other side the water, there is another City called Gallata or Perah, which (in ancient time) was called Cornubizantij. It is a City of great antiquity, builded by the Genoezes. It is called by the Greekes vulgarly Perah, which is a Gréeke word, signifying beyond, because it is situated beyond the Canall. But by the Turkes it is called Gallata.

Of fearfull fires and terrible Earth-quakes, *which haue happened within Constantinople.*

ZOnoras the Constantinopolitan Historian maketh mention in his Histories, of two fearfull fires which happened vnto Constantinople, whereof the first was in the time and Empire of Leon the great, spreading it selfe from the North vnto the South, along by Bosphorus, to wit, the length of one of the Seas to the other, and was so horrible and furious for the space of foure daies, that it deuoured and brought to ashes the whole beauty of the City, namely, the place where the Senate and Citizens (chosen to deliberate vpon common affaires) did assemble. There was also burned another princely house, and a

Palace

Pallace ioyning vnto the caue or den called Nymphee, and diuers other Churches and priuate houses.

The second fire which was in the time and raigne of the Emperour Basil, lightned in such sort, that it compassed the market of Copper, and consumed to ashes the houses and streets thereabouts with ỳ Pallace, within which was a Library of 120000. volumes of Bookes, and the Stature of a Dragon of the length of 120. foot, which was written in letters of gold; the Illiads, and the Odisse of Homer. And moreouer, burned the most renowned simulachres of Juno, of Samos, of Minerua, of Lynde, of Venus, and of Guide; and finally deuoured the most pleasant places of the Citie.

Hereunto may I adde a third fire which befell the same Citie Anno Dom. 1607. October 14. wherein were burned 3000. houses together vnder Sultan Achomet, the 15. Grand-Chan of the line of Ottoman, who now raigneth.

Of two fearefull Earth-quakes which happened to CONSTANTINOPLE.

THe said Zonoras reciteth, that during the raigne of Anastasius chosen vnto the Empire of the East parts, there happened such a great earthquake, that it ruined euen to the foundations, a great number of buildings, not onely at Constantinople, but likewise in Bythinia, and other places thereabout.

But the last (whereof diuers worthy Authors haue written, namely Munster in his Geographie) was so strange & fearefull for the space of 18. dayes continually, that with horrible feare-fulnesse & dammage, it cast downe to the ground the walles of the Citie, and all the buildings towards the sea side, and ouerthrew all the ditches. It did also cast downe the Tower where the Turk kept his munition, with fiue others more. The house of Tribute which stoode neere vnto the walle, was ouerthrowen euen to the foundation into the sea, with the Leadings of the waters and conduits, which, with incredible expences had beene made to leade the waters out of the Danube into the

Citie, were for the most part broken and bruised. And the chanell which is betwixt Constantinople and Perah was so moued, that by great surges it cast the water ouer the walles of both the Cities.

But the worst of all was, that more then 13000. persons remained dead on an heape. This great Earthquake happened in the moneth of September, in the yeere of grace 1509. in the raigne of Baiazeth the second of that name, and the 9. Emperour vnto the Turkes (which succéeded Mahomet the second) who, with all diligence caused the walles of the Citie to be repaired.

The rest of the noble Antiquities which presently are to be found at Constantinople, are the Hippodrome, which the Turkes doe call Atmaiden, which is the place where in times past the Emperours made the horses to run for the pleasure and delectation of the people, which beheld the same vpon a stage or theater, which now is altogether ruined. In the middest of this place, was set vp vpon foure bowles of fine marble, a faire Obeliſquie of coloured stone, all of one piece, 50. cubits high, beset with letters Hieroglificke; and néere to it is a great columne, in the which are carued by histories the things memorable, which haue béene done in this Hippodrome.

There is also another great columne néere vnto it of marble, and one of brasse, made by singular arte, in forme of three serpents, wroonge one within another. And diuers other Antiquities which are dispersed in diuers places of the Cities; as, the Palace of Constantine the great, her first restorer, which ioyneth vnto the walles néere vnto the corner which is towards the West. The Sepulcher of the same Constantine, which is madeall of Porphyre, being in a corner of a streete, the most filthiest in all the Citie.

The Sepulcher of Constantine, of Porphyre.

And going towards the gate of Seliuree, is to be séene a great Columne of marble, historied after the manner of those of Antonie and Adrian which are at Rome.

Moreouer, there are Conduit pipes, and diuers Cesternes vaulted, supported, some by vaults, and other some by a great number of pillers; and diuers other fragments of Antiquities.

There

There are also two places in Constantinople at this day, like vnto the Exchange in London, called the Bezestan, distinguished by these names, The old Bezestan, and, The new Bezestan, wherein all sorts of commodities are to be bought, as in the Royall Exchange in London, and greater variety, as veluets, silkes, and sattins, and waste-coats ready made of all sorts of silke, finely quilted and curiously wrought, with curious handkerchiefes of exquisite worke, and many other commodities, which were too long to set downe. But these Bezestans are not open all the day, but at certaine houres, vz. from nine of the clocke in the morning, to three or foure in the afternoone; and not euery day neither, but on certaine daies in the weeke. Bezestan.

There is also a vsual market in Constantinople, wherein they sell men and women of all ages as ordinarily as we doe cattle in England, which are (for the most part) Christians, such as the Turkes take captiues in Hungarie or other places where they ouercome: Their custome is to make slaues of all they can take aliue, and (at their returne) to sell them in the open market. If Christians be moued in compassion to buy them, because they are Christians, the Turkes will sell them exceeding deare to them, but cheape to a Musselman (as they call themselues) that is, true beleeuers. But if they cannot get their owne price for them, they will enforce them to turne Turks, and to serue them in all seruile labours as the Israelites did the Egyptians. Markets of men.

Vpon the corner of the Citie, which stretcheth towards Gallipoly, neere vnto the sea side, there is a very strong Castle compassed with 7. great towers, & enuironed with high and strong walles, well furnished with artillery; which Castle is by the Turkes called Iadicule, but commonly, The seuen Towers. For the keeping whereof, there is a Captaine called Disdaragla, a man of great reuenewes and Authoritie, which ordinarily hath vnder him 500. dead payes, called Assarelies, which haue all been Ieneseries, and haue euery one of them for their wages 5000. Aspers by the yeere. And there the great Turke keepeth such Guard, for that he and other Emperours Turkes, his predecessours, haue alwayes there kept the Treasures, & yet the Grand-Signior commeth thither very seldome. This Castle also with Of the seuen Towers.

seuen Towers (commonly called The seuen Towers) is a Prison for great men, like vnto the Tower of London.

There are also two other strong Castles which I haue seene towards the Blacke Sea (called Mare Euxinum) wherinto they put prisoners of whom they make great account, and for whom they expect great ransome.

At the Blacke sea we saw Pompeis Piller of marble, erected on a rocky Iland, neere vnto the shoare, whereon some of our company wrote their names, viz. master Robert Yong, Gentleman (who also therewrote the name of our noble Prince HENRY)

Nathaniel Persiuall.
Iohn Milwarde.
Thomas Marson, and others.

And on the shoare nére vnto the Blacke Sea, there is a Lanthorne as high as a steeple, and on the top thereof a great pan of liquor, in darke nights continually burning to giue warning to ships how néere they approach vnto the shoare. For it is a very dangerous shoare, and it is therefore called the Blacke Sea, not because the waters thereof are any whit blacker then others, but from the dangerous euents, because in blacke and darke nights many ships are cast away, rushing either vpon rockes or sands: as the Red Sea also in Egypt is not therefore called the Red Sea, because the waters thereof are redder than others, but (as some thinke) because the waters were turned into blood when Moses wrought miracles before Pharaoh. But this reason I doe not so well approue, because we doe not reade that the sea was turned into blood, but the Riuers, so that they could not drinke of the Riuers, nor the Fish liue therein. But I like better of their iudgement who say it is called the Red Sea, because of the red grauell and red bull-rushes which still growe in great abundance by the shoare thereof.

The Blacke sea is not farre from Constantinople; for we tooke boat from thence in the morning, and were at the Blacke Sea before none, & hauing séene Pompeis piller, we went on shoare, and tooke wine and other victuals with vs vp into the Lanthorn and there dined, and returned to Constantinople by Supper time.

My brother Peter Biddulph in right humble manner saluteth you, and that vertuous Gentle-woman your wife. I vnderstand by a Letter which I lately receiued from him dated at Anchona, that he had béene at Rome, in the yéere of Iubile: but at this present he is either in Venice or in some other principal City in Italy, where hée cutteth Diamonds, Rubies, Saphiers, Emrods, and all other sorts of precious stones. I wrote for him to come vnto me to Aleppo in Syria, to bée factor for a worshipfull Merchant of our Company: but he answered me that he had learned not to be another mans man so long as he could be his owne, according to that verstcle.

Alterius non sit, qui suus esse potest.

that is:

Let not him a mans seruants be,
Who can liue well, and may be free.

Whereby I perceiued that his purpose was to follow the trade of a Lapidarie, and buying and selling precious stones, which he buyeth rough and rouged: and when he hath smoothed them, and curiously wrought them, then he selleth them againe. Yet I expect his comming hither before many yéeres be expired: for I vnderstand he hath a purpose to trauell to Spahan in Persia, and to other of the chiefest Cities there to buy precious stones, which are brought thither from India and other places. And his direct way thither is to trauell thorow Siria, and from thence to Babylon in Assyria; wherefore I make account he will visit me in his iourney thither. And I doubt not but hee will salute you with many letters before his departure out of Christendome; for he writeth vnto mee that you by your kindnesse haue bound him vnto you in bond of perpetuall gratefulnesse, which, though he be vnable to requite, yet hée is not vnwilling to record. Hée hath béene in most of the chiefest Cities in Italy, Germany, and the low Countries, and in Geneua, Sauoy, Spaine, and in all the chiefe Cities of France; and is better able to acquaint you with the state of those Countries then I am; to whom I refer you for satisfaction of your expectation therein.

Many other matters I haue to acquaint you withal, concerning the manners, gouernement, Religion and discipline of the

Inhabitants in these Countries: but fearing to bee ouertedious vnto you by interrupting your serious affaires with ouer prolixe and superfluous writings, I surcease (for present) any further to sollicite you. Of the rest, hereafter (if God permit.) If you write hereafter vnto mee, direct your letters to Aleppo in Syria, for there I hope to bee before your letters can come; and from thence shall you heare from mee.

Interim vale.

Sum tuus, esto meus, saluet vtrumq; Deus.

GVILIELMVS BIDDVLPHVS.

A LETTER WRITTEN from *Aleppo* in *Syria Comagena*, wherein is discourſed of a voyage from *Conſtantinople* to *Syria*, with ſuch memorable matters as were obſerued *in the way*, *and of the Religion*, *Gouernment*, *Manners*, Life, and Cuſtomes, of the Turkes, Moores, Arabians, Greekes, and other Nations *there dwelling or ſeiourning*.

(* * * *)

(·.·)

Salutem in Chriſto, &c.

ALbeit (deare friend) ſince my comming into Syria (which is now 2. yeres fully expired) I haue not as yet ſaluted you with any letters (notwithſtanding your often prouoking of mée by your letters to more diligence in writing) yet I pray you impute it not vnto mée for vngratefulneſſe or forgetfulneſſe: for no continuance of time, or diſtance of place, ſhall make mée forget you. For although I am now many thouſand miles diſtant from you, yet I haue changed but the aire, I remaine ſtill the ſame man, and of the ſame minde, according to that old verſe, though ſpoken in another ſenſe,

Cœlum

Cœlum, non animos mutant qui trans mare currunt.

That is,

They that ouer the sea from place to place doe passe,
Change but the aire, their minde is as it was.

And God forbid I should forget you: for I haue learned, that he who hath deserued well, ought not to be forgotten, but with all duties of loue and kindnesse remembred and regarded. And that foule vice of ingratitude I haue alwaies abhorred; yea the very suspicion thereof I haue euer detested; as a vice most odious and detestable both to God and all good men. Wherefore if all loue require loue againe, I were most vnkind if I would not requite your loue towards me, with mutuall loue and gratefull memorie. But the cause of my long silence hath beene, rather a desire to see you in presence, than to salute you in absence: for I am weary of this vncomfortable Country, and did thinke to haue repaired towards my natiue Country long before this time, which I desire as earnestly to see, as Vlysses did to see the smoake of his Country before he died; and pray with the banished man in his Exile,

Sedibus in patrijs det mihi posse mori.

Ouid. God grant I may die in my owne Country.

Yet when I remember how the Heathen man could comfort himselfe in his calamities, and say, *Dabit Deus his quoq; finem*: God will giue an end to these miseries: And againe, *Forsan & hæc olim meminisse iuuabit*; Perhaps it will delight vs to remember it hereafter: I, a poore Christian, liuing amongst Heathen men, doe comfort my selfe with this confidence, that he which brought Iacob from Padan Aram in Mesopotamia to his owne countrey in safety, after twenty yeeres seruice; and Naomi after ten yeers sojourning in idolatrous Moab, to Bethlehem Ephrata her own Countrey; the same God, in his good time, will bring mee from this Heathenish Babylon, to Israel his people, and English Sion, where, with the true Israelites, the remembrance of Babylon will make me sing more sweetly in Sion. In the meane time, though I want the sweet society, comfort and conference of you and other my kinde friends (whose remembrance is comfortable vnto me) yet I will not cease by writing to supply that

Æneas.

duty

duty which I cannot perfoꝛme by ſpeaking, hoping and expe-cting the like from you; foꝛ nothing can be moꝛe comfoꝛtable to me in this ſtrange countrey, than often to heare from my friends, and by mutuall wꝛiting to be acquainted with the af-faires of each other.

The dolefull and lamentable beginning of your laſt letter made me exceeding ſoꝛrowfull; foꝛ therein you acquainted mee with the death of bleſſed Queene Elizabeth, of late and famous memoꝛie; at the hearing whereof not onely I and our Engliſh Nation mourned, but many other Chriſtians who were neuer in Chriſtendoome, but boꝛne and bꝛought vp in Heathen coun-tries, wept to heare of her death, and ſaid ſhe was the moſt fa-mous Queene that euer they heard oꝛ read of ſince the woꝛld began.

Queene *Eli-zabeth* was fa-mous throgh-out the whole world, & her death bewai-led by hea-then people.

But the ending of your letter comfoꝛted vs againe, and mi-tigated our mourning, and gaue vs occaſion to vſe that verſe of Sybill concerning the bꝛanch of the holy tꝛee, Virg. Aenid li. 6.

Primo auulſo non deficit alter
Aureus, & ſimili frondeſcit virga metallo:
When one bough broken is,
Another ſpringes as freſh in ſight,
Of gold, and twigs are euer like,
With buds of metall bright.

And (as my duty was) I appointed one day to be kept holy, which we ſpent in pꝛaier, and pꝛeaching, and thankſgiuing vn-to God foꝛ the happy aduancement of ſo noble, wiſe, learned, and religious a King ouer vs. And in ſigne of ioy, wee feaſted and triumphed in ſuch ſoꝛt, that the very Heathen people were partakers with vs of our ioy. And I beſeech God continue ſuch ioyfull daies vnto our Land ſo long as the Sunne and Moone endureth. Amen.

Now, becauſe the nature of man is deſirous of newes, and (as it is ſaid) the firſt queſtion of an Engliſh man, What newes? I know you expect from me to heare of ſuch newes as this coun-try affoꝛdeth. Wheꝛefoꝛe (in ſome meaſure to ſatiſfie your expectation) as in my foꝛmer letters directed to you from Con-ſtantinople, I acquainted you with my voyage thither, and

such Antiquities and memorable matters as I saw and obserued there; so the Subiect of this present letter shal be my Voyage from Thracia to Syria, with such obseruable circumstances as I haue noted there since my comming into this countrey.

And first of all I giue you to vnderstand, that after my departure from Constantinople, the first place we touched at, was the 2. Castles at the Hellespont, about 220. miles distant frō Constantinople, where the order is, for all ships to stay three daies, to the end that if any slaues be run away from their masters, or theeues haue stollen away any thing, they may thither be pursued in three daies, before the ships passe: And then at three daies end, the ship must be searched for goods contra bando, and the Grand-signiors Passe shewed for all the passengers in the ship; and then (their vsuall duties paied) they may set saile and away. Yet if the master of the ship pay extraordinarily, they may more spēdily be dispatched: and many giue very liberally (when they haue a good winde) rather than they will be staied many houres.

That is, goods forbidden.

Pontus.

From thence we sailed betweene Mœotis and Tenedos, in the sea called Pontus. For although sometime in the Poets, euery sea be called Pontus (as Ouid in his Booke *De Tristibus* speaketh,

Omnia Pontus erant, deerant quoque littora Ponto:

That is,

All was sea on euery side,
And no firme land could be espide.

And againe,

Nil nisi Pontus & aer;

I see nothing but the aire aboue, and the sea beneath:)

yet in this place there is a proper sea called Pontus, and a country also ioining to the same sea, called Pontus, mentioned Act. 2. 9. which country Pontus containeth these countries, Cappadocia, Cholchis, Armenia, with others: and especially Cholchis (whence Iason with the Argonautes, by the helpe of Medeas skil, did fetch the golden fleece) is most conspicuous on Asia side, to them that saile thorow the sea Pontus. From thence wee came to Chios, where we staied a few daies.

From

From Chios wée set saile with a very good winde, which brought vs amongst the 53. Iles in the Arches called Cyclades or Sporades: And then, by a contrary winde, we were driuen to Samos, which is an Ile before Ionia, ouer against Ephesus, where we ancored vntill we had a good winde, and then sailed by Andros an Ile, one of the Cyclades, and had a very good winde vntill wée came to Rhodos, commonly called Rhodes, which is an Ile in the Carpathian sea, nére Caria, where wée were becalmed. It is called the Carpathian sea, of Carpathus, an Ile in the middest betwixt Rhodes and Creet. Rhode.

From Rhodes we came to Cyprus, a famous and fruitfull Iland in the sea Carpathium, betwéene Cilicia and Syria, which was once conquered by Richard the First, King of England. In this Ile Venus was greatly honoured. There is still a Citie therein called Paphia, built by Paphus, who dedicated it to Venus. But the chiefest Cities in Cyprus are Famogusta and Nicosia. There is great store of cotten-wollgrowing in this Iland, and exceeding good wine made héere, and the best dimetey, with other good commodities. From hence a French Gentleman (who came in our ship from Constantinople) imbarked himselfe for Ioppa, with a purpose to goe to Ierusalem. Ioppa is not two daies sailing from Cyprus with a good winde: and Ioppa is but thirty miles from Ierusalem by land. Cyprus was vnder the gouernment of the Signiory of Venice; but now it is inhabited by Greekes, and gouerned by Turkes. Cyprus. Ioppa.

But our Ship from Cyprus went to Tripoly in Syria, a City on the maine land of Syria, nére vnto Mount Lybanus, which is a mountaine of thrée daies iourney in length, reaching from Tripoly nére to Damascus. Whilest our ship staied in the rode at Tripoly, I and some others rode vp to Mount Lybanus to sée the Cedar trées there, and lodged the first night at the Bishops house of Eden, who vsed vs very kindly. It is but a little village, and called by the Turkes, Anchora, but most vsually by the Christians there dwelling it is called Eden, not the garden of Eden, (which place is vnknowen vnto this day) but because it is a pleasant place, resembling in some sort the garden of Eden (as the simple inhabitants thereof suppose) therefore it is called Tripoly in Syria. Lybanus

Eden. This Bishop was borne in the same parish, but brought vp at Rome: his name was Franciscus Amyra, by whom I vnderstood, that the Pope of Rome many yeres since sent vnto the Christians inhabiting Mount Lybanus, to perswade them to embrace the Romish Religion, and yeld themselues to the Church of Rome, making large promises vnto them if they would so doe: whereof they deliberated long, but in the end yelded, vpon condition they might haue liberty to vse their owne Liturgie, and Ceremonies, and Lents (for they strictly obserue foure Lents in the yere) and other customes. Euer since which time, the Pope hath and doth maintaine some of their children at Rome. These Christians which dwell vpon Mount Lybanus, are called Maronites: they are very simple and ignorant people, yet ciuill, kinde, and curteous to strangers. There are also many Turkes dwelling on the same mountaine, and an Emeer or great Lord, called Emeer Vseph, who gouerneth all the rest, both Christians and Turkes, being himselfe a Mahometan, yet one who holdeth the gouernment of Mount Lybanus in despight of the great Turke, and hath done a long time.

Cedars were plentifull in Solomans time, but none very rare.

From Eden we rode ten miles further vp the mountaine, to see certaine Cedar trees, where we saw 24. tall Cedar trees growing together, as bigge as the greatest oakes, with diuers rowes of branches one ouer another, stretching straight out, as though they were kept by Art. Although we read of great store of Cedars which haue growen on Mount Lybanus, yet now there are very few, for we saw none but these 24. neither heard of any other but in one place more. At these Cedars many Nostranes met vs, and led vs to their villages.

From these Cedars we returned towards Tripoly another way, descending by the side of the Mount towards a village of the Maroniticall Christians, called Hatcheeth, where (as we were descending downe the side of the Mountaine) all the men, women, and children, came out of their houses to behold vs: And when we were yet farre off riding towards them, they gaue a ioifull shout all together iointly, to expresse their ioy for our comming. And when we came neere, their women with chaf-

fingdishes

kingdishes of coales burnt incense in our way, and their Casseeses, that is, their Churchmen (with blew shashes about their heads) made crosses with their fingers towards vs (as their manner is in signe of welcome) and blessed vs, giuing God thankes that he had brought Christian Frankes (that is, freemen) of such farre countries as they vnderstood we were of, to come to visit them.

So soone as we were dismounted from our horses, the chiefe Sheh, with all the rest of their ancientest men, came and brought vs to the chiefe house of the parish, called the Townehouse or Church-house, and there spread carpets and table-cloathes on the ground (as their manner is) and made vs all sit downe; and euery one that was able, brought flaskets of such good chéere as they had, to welcome vs, which was many bottles of ingesters of exceeding good wine, with oliues, sallets, egges, and such like things, as on the sudden they had ready, and set them before vs; and both by the chéerefulnesse of their countenances, gestures of their bodies, and presents of such present things as they had, expressed their gladnesse for our comming; and would also haue prepared hens, kids, and other good chéere, but we would not suffer them. This was about 11. or 12. of the clocke. They would haue had vs continue with them all night, and with great importunity craued it; but we vnderstanding that the Patriarch was but thrée miles off, at a village called Sharry, we went to salute him, who hearing of our comming (albeit he were at a feast amongst all his neighbours) came to méet vs, and saluted vs, and brought vs all in amongst his neighbours into a rome foure square, and round about beset with carpets and table-cloathes on the ground, and such chéere as the season of the yéere did affoord, set thereon, and made vs all sit downe, and conferred with vs of our countrey, and many other matters, sauing matters of Religion, for the poore man had no Latine, and little learning in any other Language; only he had the Syriac (which was his naturall language) with the Turkish and Arabian tongue. After wé had spent one houre with him, we left him with his neighbours at Sharry, where wé found him, for hé could not conueniently

Sheh, signifieth an ancient man.

come from them: for their manner is, when they feast, to sit from midday vntill midnight, and sometimes all night, neuer all together rising from their good chéere, but now and then one by intercourses, as occasion requireth, returning againe spéedily. Yet he sent with vs three men to bring vs to his own house néere vnto a village (foure miles distant from Sharry) called Boloza, but vulgarly Blouza, from whence we descended downe the side of another part of the mountaine, and in the middle of the descending of this mountaine was the Patriarkes house, called Kanobeen kadischa Mir-iam in the Syriac tongue, but in Latine, Cœnobium sanctæ Mariæ; that is, The Monasterie of Saint Mary. Ouer against the Patriarkes house is an high stéepy mountaine, from whence the water runneth downe into a déepe valley betwixt the Patriarkes house and the hill, and in the fall, the water maketh an exceeding great noise, like vnto that Catadupa in Æthiopia, where the fall of Nilus maketh such a noise, that the people are made deafe therewith that dwell néere it. This place is somewhat like vnto it in fall, but not in effect: for this water being not so great as Nilus, maketh not the like noise, neither worketh the like effect. There is also an extraordinary Ecchо thereabout.

One side of the Patriarkes house is a naturall rocke, the other of hewen stones and squared timber: a very strong house, but not very large, nor spetious to behold. So are also many of their houses, in most of their villages, built against a rocke, as a wall vnto one side of it, especially Emeer Vseph his house, the greatest part thereof being hewed out of the liuely rocke, and the passage or descending vnto it so narrow and dangerous, that it is counted inuincible, which maketh him to hold out against the Turke, and to dominéere in this mountaine, will he, nill he.

That is, Lord Ioseph.

It is a most intricate mountaine with hilles and valleyes, woods and riuers, and fruitfull pastures, oliues, vines, and figtrées, goates, shéepe, and other cattle. It is also exceéding high, hauing snow on the top all the yéere long.

At this Monastery of S. Mary (which is the Patriarches house) we lodged all night, and both on Saterday at Euening Praier,

Prayer, and on Sunday at morning Prayer, we both heard and sawe the manner of their Seruice in the Syriac tongue, both read and sung very reuerently, with Confessions, Prayers, Thankesgiuings, the Psalmes of Dauid sung, and Chapters both out of the old Testament and the new distinctly read. It reioyced me greatly to see their order: and I obserued in these ancient Christians called Nazarites, the antiquitie of using set formes of Prayers in Churches, and also the necessitie thereof, that the people might haue something to say Amen vnto, being read in their mother tongue, that they may learne to pray priuately by those Prayers which they daily heare read publikely. This is too much neglected in England, God grant reformation thereof.

There is no place in all the world but foure parishes or villages on this mountaine where they speake the Syriac tongue naturally at this day. And these are these foure villages, which I named before; at all which places we had kind entertainement, viz. 1. Eden, called by the Turkes Anchora. 2. Hatcheeth. 3. Sharry. 4. Boloza, called vulgerly Blouza. And these people are called Nostranes quasi Nazaritans, as it were Nazarites, and none but they. But more generally they are called Maronites, but this name is common to them with others.

But 4. Parishes in all the world which speake Syriac.

There are dwelling on one side of mount Lybanus towards the foote of the mountaine (and in some other places in that Contrie) a kind of Christians called Drusies, who came into the contrie with king Baldwyne and Godfrey of Bullin, when they conquered that countrey, (whose predecessors or ancestors are thought to haue beene Frenchmen) and afterwards when the Saracens recouered it againe, these men (whome they now call Drusies) fled into the mountaines to saue themselues; and there dwelling long, in the end their posteritie forgat all Christianity, yet vsed still Baptisme, and retained still the names of Christians, whom the Turcomen call Rasties, that is, Infidels, because they eate swines flesh, which is forbidden by the Turkes lawe.

Drusies.

These Turcomanni are kind, and simple people, dwelling alwayes in the fields, following their flocks, borne and brought vp, liuing and dying in tents, and when their flocks and heards

Turcomanny.

remoue, then all their men, women and children remoue with their houshold-stuffe, and houses too, which are but tents made to remoue, after the manner of the ancient Israelites: and where they finde good pasture, there they pitch their tents; the men following their flocks of sheepe and heards of Cattle; the women keepe their tents, and spend their time in spinning, or carding, or knitting, or some houshold huswifery, not spending their time in gossipping and gadding abroade from place to place, and from house to house, from ale-house to wine-tauerne, as many idle huswies in England doe.

Ianisaries, are souldiers.

Yet sometimes are these simple soules abused by Ianisaries, who in trauailing by them take from them perforce victuals for themselues and for their horses, and giue them nothing but sore stripes if they but murmure against them. But when Christian Merchants passe by them, they will (of their owne accord) kindly present them.

We returned from mount Lybanus to Tripoly by such an intricate way, that if we had not had a guide with vs, we should haue lost our selues.

Néere vnto Tripoly there is a plaine at least one mile in length, full of Oliue trées and Figge trées.

A mountaine of sand.

At the foote of this mountaine, néere vnto Tripoly, there is a sandy mount which hath arisen (in the memorie of some old men there yet liuing) where there was none before; and it groweth still bigger and bigger, and there is a prophecy of it, that in time it shall ouerwhelme the towne.

Tripoly hath the Etimologie (as some say) of two Gréeke words, viz. τρὶς and πολις because the Citie hath béene thrise built.

First, on a rocky Iland where it was ouerwhelmed with water.

Secondly, on the Marine néere vnto the sea, where it was often sacked by Cursares.

And now thirdly, a mile from the sea, where it is annoyed with sande.

Our ship being not ready to set saile at our returne from the mount, but staying partly to dispatch their businesse, and partly for

for a good wind; we trauailed by land two daies iourney, to see Tyrus and Sidon, hard by the sea. And at Sidon wee saw the Tombe of Zabulon the sonne of Iacob, held in great estimation, and reuerent account at this present day. Tyrus and Sidon.

Tyrus is now called (by the Turkes) Sur, because there beginneth the land of Siria, which they call Sur; Tyrus is destroyed, and no such Citie now standing, onely the name of the place remaineth, and the place is still knowen where it stood. Eight miles from Tyrus towards the East is the Citie Sarepta, of the Sidonians, where the Prophet Elias raised the Widowes sonne from death to life.

We saw also Baruta, where somtimes was a great trade for Merchants, but from thence they remoued it to Damascus, and from Damascus to Tripoly, and of late, from Tripoly to Sidon. Ioppa is not farre from these parts, oftentimes Barkes come from the one to the other.

At our returne wee went aboard, and presently set saile for Scanderone. Scanderone, (as it is now called by Turks:) otherwise called Alexandretta by the Christians, which is the very bottome and vtmost border of all the straights. The ayre is very corrupt, and infecteth the bodies, and corrupteth the blood of such as continue there many daies, partly by reason of the dregs of the sea, which are driuen thither: and partly by reason of two high mountaines which keepe away the sunne from it a great part of the day. And it is very dangerous for strangers to come on shoare before the sunne be two houres high, and haue dried vp the vapors of the ground, or to stay on shoare after sunne setting. The waters also neere vnto the towne are very vnholsome, comming from a moorish ground; but at the fountaine, a mile off, there is exceeding good water to drinke. It is far more healthfull to sleepe aboard then on the shoare.

Scanderone is in Cilicia, and Cilicia is the countrie Caramonia, (as it is now called) in the lesser Asia, and is diuided into two parts, viz. Trocher and Campestris. It hath on the East, the hill Amanus: on the North, Taurus: on the West, Pamphilia: on the South, the Cilician sea.

Scanderone is the port for Aleppo, where all our Merchants

land their goods, and send them vp to Aleppo, vpon Cammels. The Carauans vsually make three daies iourney betwixt Scanderone and Aleppo. Whiles our Cammels were preparing, we toke boat and went to an ancient towne by the sea side, called at this day Byas, but of old, Tarsus, a Citie in Cilicia where S. Paul was borne, mentioned Act. 22. 3. which towne is arched about (as many of their Cities are) to keepe away the heat of the sun, which Arches they call Bazars.

Tarsius in Cilicia.

At the gardens neere Tarsus (and likewise at other gardens within three miles of Scanderone) we saw great store of Silke-wormes, which at the first bee but little graines like vnto Mustardseed: but by the bearing of them in womens bosomes, they doe gather an heat, whereby they come vnto life, and so proue wormes; they keepe them in tents made of reeds with one loft ouer another full of them, and feed them with leaues of Mulbery trees; these wormes (by naturall instinct) doe fast often, (as some report) euery third day.

Heere we stated certaine dayes to auoid the infection of Scanderone. The mountaines which obscure Scanderone, and make it more vnhealthfull, I take to be a part of Taurus, which is a great and famous Mountaine, beginning at the Indian Sea, and rising into the North, passeth by Asia vnto Mœotis, bordering vpon many Countries, and is called by many names. Sometimes it is called Caucasus, which is the highest hill in all Asia, which parteth India from Scythia, and is part of the hill Taurus. Sometimes it is called Amanus, which hill parteth Syria from Cilicia. And sometimes it is called by other names, according vnto the sea coasts along which it extendeth.

About Scanderone there are many rauenous beasts about the bignesse of a Fox, commonly called there Iackalles, engendered (as they say) of a Fox and a Wolfe, which in the night make a great crying, and come to the graues, and if there haue beene any corse buried the day before, (if the graue be not well filled, with many great stones vpon it) many of them together, with their feet, doe scrape vp the earth, and pull vp the corps and eat it.

At our returne from Tharsus, Edward Rose our Factor ma-

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rine, prouided vs horses to ride to Aleppo, and a Ienesary called Parauan Bashaw with two Ianmoglans to guard vs, with necessary victuals for our selues to spend by the way, for there are no Innes nor victualing houses in that countrie, but trauellers take victuals for themselues, and prouender for their horses with them.

Our Merchants and passengers making haste to bee gone from this contagious and pestiferous place Scanderone (which one very well called, The bane of Franks) left their goods with the Factor Marine to be sent after them, because the Malims and Muckremen (as they call the Carriers) were not yet come down with their Cammels to carry them vp: but we met them at the fountaine of fishes neere vnto Scanderone.

Malims are chiefe Carriers.

Muckremen set horses to hire.

About eight miles from Scanderone, we came to a towne called Bylan, where there lieth buried an English Gentleman, named Henry Morison, who died there comming downe from Aleppo in companie with his brother master Phines Morison, who left his Armes in that countrie with these verses vnder written.

Bylan.

To thee deare HENRY MORISON,
Thy brother PHINES here left alone:
Hath left this fading memorie,
For monuments, and all must die.

From Bylan we came to the plaine of Antioch, and went ouer the Riuer Orontes by boate, which Riuer parteth Antiochia and Syria. Antioch plaine is very long & large, at least 10. miles in length. Wee lodged the first night at Antiochia in Pisidia, an ancient towne about 25. miles from Scanderone, mentioned Act. 11. 26. where the Disciples were first called Christians. Heere we lodged in an house, but on the bare ground, hauing nothing to sleepe on, nor to couer vs, but what we brought with vs, viz. a pillow, and a quilt at the most, and that was lodging for a Lord.

Orontes.

Antiochia in Pisidia.

This Antioch hath beene, as a famous, so an exceeding strong Towne, situated by the Sea, and almost compassed (at the least on both sides) with exceeding high and strong rockes. The Inhabitants at this day are Greekes, but vnder the gouernement

of the Turke, but for matters of Religion, ordered and ruled by their Patriarchs, for the Grecks haue foure Patriarchs to this present day, viz. The Patriarch of Antioch, the Patriarch of Ierusalem, the Patriarch of Alexandria, the Patriarch of Constantinople, who ruleth all the rest. Yet as the Iewes, so also the Greekes to this day are without a king, and both they, and their Patriarks are but slaues to the great Turke.

And although their Patriarch of Constantinople bee counted their chiefe Patriarch: yet I haue knowen one Milesius (a learned man indeed) who was first Patriarch of Constantinople, preferred to the place by master Edward Barton, an English Gentleman, and Lord Ambassadour for Queene Elizabeth, of famous memorie, (and the mirror of all Ambassadours that euer came to Constantinople) who for his wisedome, good gouernment, policie, and Christian cariage hath left an immortal fame behind him in those Countries, to this present day, and lieth buried at an Iland of the Grecks, within twelue miles of Constantinople called Bartons Iland to this day.

Bartons Iland.

After whose death, this good man Milesius was by the Grecks displaced from being Patriarch of Constantinople: (which they durst not doe whiles master Barton was liuing) because, being a man of knowledge, he laboured to reforme the Greekes from many of their superstitious customes. Whereupon (presently after the death of master Barton) they said their Patriarch was an Englishman, and no Grecke, and therefore Manzulled him, that is: displaced him. Yet bearing some reuerence towards him for his learning, made him Patriarch of Alexandria. And being there Patriarch, he excommunicated the Patriarch of Antiochia, because he accepted of relefe at the Popes hand; and made him come to Alexandria, to humble himselfe vnto him, and acknowledge his fault before he would suffer him to execute his Patriarkes office.

Master Henry Lello (a learned, wise, and religious English gentleman, sometime student in Oxford, and afterwards at the Innes of the Court) succeeded Master Barton in his place, and in many things exceeded him, especially in his religious cariage and vnspotted life: and had not the times beene more

troubles

troublesome in his regiment, than in the time of his predecessor Master Barton; he would euery way haue gone beyond him. He first of all reformed his family, and afterwards so ordered himselfe in his whole carriage, that he credited our Countrey: and after ten yéeres gouernment of the English Nation there, he returned into his Countrey with the teares of many, & with generall good report of al Nations there dwelling or soiourning; & is worthily by his excellent Maiesty rewarded with Knighthood for his good seruice.

If Milesius had liued, this good gentleman would haue restored him to Constantinople, as he placed many other Archbishops both at Salonica, (of old called Thessalonica) and elsewhere.

In the Mountaines betwixt Scanderone and Aleppo, there are dwelling a certaine kind of people called at this day Coords, comming of the race of the ancient Parthians, who worship the Deuill, and allege for their reason in so doing, that God is a good man, and will doe no man harme, but that the Deuill is bad, and must be pleased lest he hurt them. There was one of our Carriers a Mucere man and Malim, named Abdell Phat, who was said to be of that Race and Religion. Coords.

There is also, although not in the direct way, (yet for safety and pleasantnesse of the way, it is sometimes taken in the way to Aleppo) an ancient City called Achilles, where one Asan Bashaw ruleth like a King (paying duties to the Turkes) successiuely from his predecessors, comming of the house of Sanballat, who hindred the building of the Temple of Ierusalem, who is called to this day, Eben Sumbolac, that is, the sonne of Sanballat: and all his kinred call one another, Ammiogli, that is, Brother Ammonite; for they account themselues of the race of the Ammonites. This Asan Bashaw is now old, and (for the most part) referreth all matters of gouernment to his kinsman Vseph Bege, that is, Lord Ioseph. Archilles. Nehe. 4. 2.

The second night, in our trauell from Scanderone, we lodged at a place called The gardens, in the open fields, hauing the ground to our bed, a stone to our pillow (as Iacob in his trauell had) and the skie to our couering. And many poore trauellers in

these parts (who come vnprouided) haue nothing els but the aire for their supper, except they can meet with the fruits of trees, or hearbes of the fields. We met in some places with villages of Tents, where our Ienesarie Parauan Bashaw (being partly feared and partly loued amongst them) brought vnto vs from them, bread and water often times. Their bread is made all in cakes, after the ancient manner, as Abraham entertained Angels with hearth cakes. At one place we had also presented to vs very good sweet goats milke, and also good sowre milke, turned by art, which is the most common dish in those hot Countries.

Hauadan. The day following, we came about noone to a village called Hanadan, eight miles on this side Aleppo, ouer against which village, on the right hand, on the top of the hill, there is (as the Jewes report) the sepulcher of the Prophet Ieremie. At this village Hanadan there are many pigion houses, whereof the poore people make much profit, bringing them to Aleppo to sell. At this village we dined with Musmelons, Sambouses, and a Muclebite. And after dinner we slept an houre or two (as the custome of the Country is) and then rode forwards towards Aleppo, whither we came by fiue of the clocke, and were kindly entertained at Cane Burgol by the worshipfull Richard Colthurst Esquire, Consull for the English Nation there.

Sambouses are little pasties.

Muclebite, a dish made of egs and hearbs.

A description of Syria. Syria is in Asia, hauing on the East, Euphrates: on the West, Ægypt; on the North, Cilicia; on the South, Arabia.

Assyria ioineth vnto Syria, and hath on the East, Media; on the West, Mesopotamia; on the North, Armenia Minor; on the South, Susiana. About sixty miles from Aleppo, the riuer Euphrates and Tygris meet, at a place called vulgarly Beere or Birha, but of old it was called Mesopotamia, where Laban dwelt at Padan Aram. And there is yet a heape of stones (within halfe a daies iourny of Aleppo, neere vnto Tædith, inhabited by Iewes) where Laban following after Iacob, made couenant with him, which Laban called Iegar-sahadutha, that is, An heape of Witnesses. But Iacob called it Galeed, that is, A Watch Tower, as we reade, Gen. 31.47.

Mesopotamia

Nineue. The City Ninive was in Assyria, situated by Tygris, where-

of

of now there is no memoriall left. But in the place where Niniueh stood, there is a little towne called Musela, from whence the inhabitants of that place bring a kinde of linnen cloath called Muslina, to Aleppo, to sell to Merchants there. At Birha, by the Riuer Euphrates, they that goe to Babylon, vsually take boat, but stay vntill their boats be made, and then buy them, and goe downe the Riuer Euphrates with a swift currant, but cannot come backe againe by water.

Babylon is now called by the Turkes, Bagdat. It is also gouerned by Turkes. It bordereth vpon Persia. A great part of Mesopotamia and Assyria is also called Babylonia, of the Citie Babylon. Also there is a City in Egypt called Babylon, not farre from the Ile Delta, built by certaine Babylonians. Babylon is called Badgat

Betwixt Aleppo and Babylon, Merchants trauell often ouer the desart of Arabia, and euery quarter of the yeere Carauans come from thence with many hundred Camels laden with merchandise. And their custome hath beene, and is still sometimes, when they haue occasion to send some sudden newes from Babylon to fasten some briefe writing to one of the wings of a Bagdat or Babylonian pigeon, or about her necke, in such sort that it may not hinder her flying, and to send her therewith to bring newes to Aleppo, which is at the least ten daies iourney off: which when I heard at the first, it seemed to me wonderfull strange, and almost incredible: but after I vnderstood how they traine them to it, the strangenesse thereof was diminished. For when the hen doue sitteth, or hath yong ones, they take the cocke pigeon and put him in a cage, and when the Carriers goe with their camels, they set the pigeon in an open cage on a camels backe, and when they are a daies iourney or two from home, set her at liberty, who presently mounteth vp aloft, and beholding her way, neuer ceaseth flying vntill she come to her mate; which any of the house perceiuing, looke for some paper fastned about her, and so in post haste vnderstand speedie newes. And so by degrees they traine them further & further to the places of their trafficke. This I haue knowen put in practise, and performed by an English Merchant of Aleppo, who in such sort sent a Bagdat pigeon to Scanderone, three daies Pigions carrying letters.

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iourney from Aleppo, and by her returne, vnderstood when ships arriued thither, and departed from thence: which seemeth not vnto me so strange as that which we reade of, performed by a Cobler of Rome, who taught a dawe to speake, and to salute the Emperour, as he passed by, with these words, Salue Cæsar; which the Emperour hearing, gaue vnto the Cobler a good reward, and bought his dawe: which another poore man in Rome perceiuing, hoping to get the like reward, toke vpon him to teach another daw, the same lesson; and day and night as he sate at his worke vsed still to prattle vnto his daw, and bid him say, Salue Cæsar: and when he perceiued he could not make his daw once frame himself to pronounce those words, he chasing, rapped him on the bill, and said, Operam & oleum perdidi; that is, I haue lost my labour in vaine: yet still continued his diligent endeuour, and by often repeating both Salue Cæsar, and Operam & oleum perdidi, in the end his daw had learned both the one and the other, and when the Emperour passed by, said, Salue Cæsar; the Emperour answered, Tales habeo domi salutatores; that is, I haue such saluters inow at home: whereupon the daw replied, Operam & oleum perdidi: which the Emperour hearing, bought this daw also, because he had one lesson more than the other, and rewarded the poore man well for his labour.

I am bold to write vnto you in absence as pleasantly as I was wont to speake vnto you in presence, whereby you may perceiue I am still the same man, and of the same minde, and as merry out of England as euer I was in England.

A description of Syria.

But to proceed in my discourse and description of Syria: All Syria of old was called Aram, and the Syrians, Aramites. But especially I doe read of three of the chiefest Cities in Syria called by the name Aram: The first was Aram Naharaim, which was Mesopotamia; for Nahar in Hebrue signifieth a Riuer, and Naharaim is the duall number thereof, signifying two Riuers, which were Euphrates and Tygris. Mesopotamia the Greeke word signifieth the same, comming of two Greeke words, viz: μεσος, which signifieth the middle, and ποταμος, which signifieth a Riuer: and therefore was it called Mesopotamia, because it

was

was situated betweene two Riuers, that is, Euphrates and Tygris.

The second was Aram Damasek, that is, Damascus, which is still the chiefest City in all Syria.

The third was called Aram Sobah, which some thinke to haue beene that City which is now called Aleppo. And of this Aram Sobah I finde mention made, 2. Sam. 8.3.4.5. And also in the title of the sixty Psalme, where mention is made of the salt valley which is but halfe a daies iourney from Aleppo, which is a very great plaine, without grasse growing on it, the very sand whereof is good salt naturally: after raine, being dried againe by the sunne, they gather it. There is also a little Iland or mountaine in the midst thereof, plaine on the toppe, which yeeldeth the best salt.

Some Iewes there dwelling, doe also say, that Aleppo was the City Sepheruaim: but I thinke it to be a latter City, which some say was called Apollonius: but I know no reason for it, except it were built by one of that name. Howsoeuer, it should seeme this City Aleppo hath often changed her name, and that, if it were not Aram Sobah, yet to be built not farre from the place where Aram Sobah stood. But the Turkes (changing the names of all places where they come) call Aleppo at this day, Halep, which signifieth Milke, because it yeeldeth great store of milke.

Aleppo is inhabited by Turkes, Moores, Arabians, Iewes, Greekes, Armenians, Chelfalines, Nostranes, and people of sundry other Nations.

The Turkes come of Magog the sonne of Iapheth. For (as we reade, Gen. 10. 1.) Noah had three sonnes, Shem, Ham, and Iapheth.

Shem and his posterity dwelt in Syria, in Chaldæa, and in Persia, being the East parts of the world, whence came the Syrians, the Aramites, the Chaldeans, and the Persians. The sons of Shem are named, Gen. 10.22. to be these, Elam, Ashur, Lud, and Aram. Of Elam came the Elamites or Persians; of Ashur, the Assyrians; of Lud, the Lydians; of Aram, the Aramites or Syrians. These sonnes of Shem, with their posteritie, are cast

out of the holy Line, who were deadly enemies to their kindred, Gen.10.22.23.

Ham with his seed went into Canaan, being the South part of the world, of whom came the Cananites, the Egyptians, Ethiopians, and the Arabians. The sonnes of Ham are set downe, Gen.10.6.7.8.9.10. &c. to be these, Cush, Mizraim, Put, and Canaan.

Of Cush came Nimrod a mighty hunter, the builder of Babel.

Of Mizraim came the Egyptians, who in Hebrew are called Mizraims.

Of Put came the Blacke-Moores.

Of Canaan the Cananites: And so forth, as you may reade, Gen.10.

Iapheth went with his seed into the Westerne and Northern parts of the world: Of whom came the Greekes, the Medes, the Simbrians, the Germanes, the Scythians, the Turkes, and the Thratirians.

The Iles of the Gentiles came of Iapheth and his sonnes.

The sonnes of Iapheth are set downe, Gen.10.2.5. to bee these, Gomer, Magog, Madai, Iauan, Tuball, Mesech, Tiras, &c.

Of Gomer came the Tartarians.

Of Magog the Turkes and Scythians.

Of Madai, the Medes.

Of Iauan, the people of Asia and Græcia.

And what people proceeded of the rest, you may reade Ezech. 27.1.13. Ezech.38.1.2. &c. Ezech.39.2. vnto which places I referre you for the rest: for I desire to be briefe, least by ouer prolixnesse in writing, I be ouer tedious to you in reading.

Religion of the Turkes.

I promised you in my last letters, to write vnto you by the next, of the Religion, Gouernment, Manners, and Customes of the Turkes, and other Nations there dwelling or soiourning. Wherfore, that I may the better make knowen vnto you their Religion, I will begin with the first Author thereof, which was (no doubt) the Deuill, who vsed that false Prophet Mahomet as his instrument to broach it abroad.

Diuers Prophets haue foretold of the wickednesse and tyrannie of the Turkes: but I will only recite the Prophecie of Daniell,

Daniell, chap. 7. 7. which is very notable, and agreeth especially vnto the time when this impiety and tyranny did beginne. After this (saith Daniel) I saw in the visions by night, and behold, the fourth beast was fearefull, and terrible, and very strong. It had great iron teeth; It deuoured, and brake in peeces, and stamped the residue vnder his feet; and it was vnlike to the beasts that were before it, for it had ten hornes. Hitherto spake Daniel of the fourth, that is, the Romane Empire, and of the crueltie of the same, and of the ten Kings in subiection thereunto.

Now followeth the Prophecie of the Turkish Kingdome, in these words, Dan. 7. 8. As I considered the hornes, behold, there came vp among them another little horne, before whom there were three of the first hornes pluckt away. And behold, in this horne were eies like the eies of a man, and a mouth speaking presumptuous things.

And afterwards, verse 23. The fourth beast shall be the fourth Kingdome in the earth, which shall bee vnlike to all the Kingdomes, and shall deuoure the whole earth, and shall tread it downe, and breake it in peeces. And the ten hornes out of this Kingdome, are ten Kings that shall rise; and another shall rise after them, and he shall be vnlike to the first, and he shall subdue three Kings, and shall speake words against the most high, and thinke that he may change times and lawes. Hitherto Daniell, whose Prophecie the euent hath proued to be true. For Anno Dom. 591. (Mauritius then Emperor of the Romanes raining in Constantinople) was Mahomet borne in Arabia, in a base village called Itraripia. His parents were of diuers Nations, and different in Religion. His father Abdallas was an Arabian: His mother Cadige a Iew both by birth and profession. His parentage (according to most Histories) was so meane and base, that both his birth and infancie remained obscure, and of no reckoning, till that his riper yeeres (bewraying in him a most subtill and crafty nature and disposition) did argue some likelihood, that the sharpnesse and dexterity of his wit would in time abolish the baseneſse and obscurity of his birth. And sone did he make shew and proofe thereof: for being trained vp of a boy in the seruice of a rich and wealthy Merchant, by his great in-

Mahomets birth and parentage.

dustry and diligence, he so insinuated and wrought himselfe into the good fauour and liking both of his master and mistresse, that when his master died, and had left all his wealth and riches vnto his wife, she made choise of her seruant Mahomet for her husband, making him Lord and Master both of her person, and of her substance. The man being thus raised from base and low degree, to great wealth and possessions, and hauing a working and aspiring head, did from thencefoorth plot and imagine how he might raise himselfe in honour and reputation; presuming that the greatnesse of his wealth would bee a fit meane to worke his higher fortunes. Neither was he deceiued in the expectation of his hope: For consorting himselfe with one Sergius a fugitiue Monke, a notable Heretike of the Arrian Sect (whom he had made bounden vnto him by his great liberalitie) there grew so strict a league of amity and secret familiarity betweene them, that they had many times priuate conference, how and by what meanes Mahomet might make himselfe way to rise in honour and estimation. After much consulting and debating of the matter, the best course which they conceiued to effect their purpose, was to coine a new kinde of Doctrine and Religion, vnder colour whereof (the times then being troublesome, the people full of simplicitie and ignorance, Religion also waxing cold, and neglected) they thought it an easie matter to draw many followers vnto them, and by that meanes to grow great in the eie and opinion of the world. Hereupon these two helhounds (one of them being an Arch enemie vnto Christ and the truth of his Religion, and the other seeming a meere Atheist or prophane person, neither perfect Iew, nor perfect Christian) patched vp a particular doctrine vnto themselues out of the old and new Testament, deprauing the sense of both of them, and framing their opinions according to their owne corrupt and wicked affections; they brought forth a monstrous and most diuellish Religion, sauouring partly of Iudaisme, partly of Christianity, and partly of Arrianisme, as I will shew you more particularly in that which followeth: But first marke (I pray you) how Daniels Prophecie (before set downe) is proued true.

Anno

Anno Dom. 623. Herachius being Emperour, Mahomet mo-ued sedition, and forthwith the Saracens or Arabians ioyned together these three dominions, Egypt, Syria and Aphrica, which are the three hornes plucked from those ten hornes of the fourth beast: and Daniel ascribeth to this little horne, that is: to the Turkish Empire, three notes whereby it may be knowen.

1. The first whereof is a new Law contrary to the Law of God. For the eyes doe signifie a law subtilly inuented.

2. The second marke is, Blasphemie against the most high, which is Christ. For the mouth speaking words against the true God, signifieth blasphemies against the Sonne of God.

3. The third note is Crueltie towards the Church; And hee shall consume (saith he) the Saints of the most high.

4. The fourth is, an endeauour to Abolish the Gospell and the Church. Hee shall thinke (saith hee) that hee may change times and lawes.

God would haue this prophecie to be extant for a strengthening of the godly against the crueltie of Turks, that when they should see the euent to answeare to the prophecie, they might not be offended at the stumbling blocke of so great persecution, and of such reuolting from the true Church. And therefore being thus forewarned by the Prophet, let vs take heart to our selues against this Turkish tyranny and wickednesse, especiallie seeing how the euent hath answered to the prophecie. For there haue foure Monarchies béene one after an other. And now raigneth a people which are enemies to God, that openly doeth abolish the Prophetical and Apostolicall Scriptures. Thus you may see how fully Daniels prophecie is fulfilled.

I will now proceed to shew more plainely how the Turkes began, multiplied, and encreased. How the Turks began.

Mahomet in his youth, by reason of his pouertie, liued by theft and robberie. Afterward hauing heaped much riches together, he was a souldier among his countrie men the Arabians, vnder Heraclius. In the warre he found occasion of principality and power. For when the Arabians being offended with Heraclius for denying them their pay, and for his religion had seuered themselues from him, Mahomet ioyned himselfe to the an-

gried souldiers, and stirred vp their minds against their Emperour, and encouraged them in their defection. Whereupon, by a certaine company of Souldiers, he was chosen to bee their Captaine (as they commonly are extolled in euery commotion, which fauour the wicked enterprise of the rebellious people, and set vpon the mightie, and gouernours.)

In this new Captaine many could not abide the baseneſſe of his birth, nor the odiousneſſe of his former life, especially, they loathed him for a disease he had, which was the falling sicknes. He therefore to redeeme himselfe from this contempt (which is an easie matter among the foolish common people) pretended a diuinitie in his doings, fayning himself to enter communication with God, and so when he talked with him, to be rauished out of himselfe, and seemed like vnto one afflicted with the falling sickenesse. And therefore he said plainely (but vntruely) how he was no more a Captaine, and Prince elected through the fauour of Souldiers, but a Prophet, and a messenger of Almighty God, that vnder the shew of Diuinitie, hee might haue all men the more obedient vnto his words.

But, for as much as he was rude altogether and vnlearned, hee adioyned vnto himselfe two masters and counsellers that were Christians: the one whereof was Sergius an Arrian, and the other John Nestorius, to whom there came a third who was a Iew, a Talmudist. Of which three, euery one of them defended his seuerall sect.

Whereupon Mahomet supposing that hee should not onely gratifie his companions, but also the more easily allure all nations vnto himselfe, receiued all, that is: The pertinacie of Arius, the errour of Nestorius, and the vaine inuentions of the Thalmudist. And therefore he receiued from the Iew Circumcision; from the Christians sundry washings, as it were Baptismes. And with Sergius he denied the Diuinitie of Christ. Now some worshipped Idols, others were Baptised and somewhat instructed in Christianitie, who, as sone as they had left the Romane Emperour for the hatred they bare against him, renounced forthwith the Religion which hee defended, euen after the example of those ten tribes of Israel, which reuolting from the

house of Dauid vnto Ieroboam, despised the lawes of their Fa- 1. King. 12.
thers, and went from the seruice of the onely true God, vnto the inuocation of deuils.

How the Turks increased.

Mahomets manner to enlarge and establish his kingdome was this, (which also his masters taught him.)

Hee said how God at the first, to mankind sent Moses; after him, Iesus Christ; who were indewed with the power to worke miracles. But men gaue small heed to them. Therefore he determined to send Mahomet, a warrier without miracles, that whom miracles had not moued, weapons might compell.

Hee said, how he was the last messenger, and that after him none should come; how Christ in the Gospell had prophecied of him, and how tidings was of him through a wonderfull light, which passed from Eua by succession of kind through all women, euen to his very mother.

See the subtiltie of this dissembler and deceiuer Mahomet, who knowing that hee was destitue altogether of the heauenly gift to worke miracles; hee fained that hee was sent with the sword. But this Armed man at the length was vanquished, and receiued a soare wound in his mouth, whereby he lost some of his cheeke teeth, and was throwen into a ditch, and put to a shamefull foyle, and that, the very day before hee had (from the oracle of God) promised victorie to him and his. Yea, and while he was yet a common thiefe, he was oftentimes beaten fore of the Drianites, whose Cammels he set vpon returning from Mecha.

And that Citie which hath him now in honour, sometime adiudged him vnto death, as a very hurtful theef, and appointed a reward if any could bring him vnto them, either quicke or dead.

This champion first a theefe, afterwards a seditious souldier, then a runnagate, after that a Captaine of a rebellious hoste, perswadeth light heads, enemies to the true Religion, how hee is the messenger of God; whereby wee may gather how great the power of Satan is in them, which imbrace not the truth. Whereof it is, that at this day that aduersarie of God defendeth his blasphemies against God, by Turkish and Mahometicall force, according to the prophecie of Daniel.

Of

Of *Mahomets* lawes and eight Commandements.

AND for the better broaching abroad of his deuilish religions hee hath prescribed certaine lawes or Commandements, and fortified the same by Policie.

His lawes are in number eight, which are partly Politicall and party Ceremoniall.

The first, concerning God: which is this.

1. God is a great God, and one onely God, and Mahomet is the Prophet of God.

In this Commandement they acknowledge a God; and also Christ they acknowledge to be a great Prophet: but deny him to be the Sonne of God, for God (say they) had no wife, and therefore could haue no sonne. But Mahomet they hold to bee a greater Prophet then Christ, and the last Prophet of all.

For it is a common saying amongst them, that Abraham was the friend of God, Moses the messenger of God, Christ the breath of God, and that Mahomet was the Prophet of God. They speake reuerently of them all foure, and punish as well those that blaspheme Christ, as those that speake euill of Mahomet. Yea, they acknowledge Christ to be the Sonne of the Virgine Mary, but not to haue beene borne according to the common course of nature, but to haue proceeded from her breasts. And as for his conception by the holy Ghost, they know not what it meaneth; neither doe they know whether there be any holy Ghost or not. But in their praiers they often reiterate these words together, hu, hu, hu, that is: he, he, he. In despite of all the Christians there is but one God; he, he, he, alone is God. For they hold, because we acknowledge three persons, that therefore wee worship three Gods, and they acknowledge but one God, and are altogether ignorant of the Trinitie in Unitie, and Unitie in Trinitie.

The second Commandement is, concerning their duety toward their Parents, in these words.

2. Obey

2. Obey thy parents, and doe nothing to displease them, either in word or deed.

How badly this duty is performed among them, I know by experience: for I did neuer read or heare of more disobedient children to their parents, either in word or deed.

The third is concerning their Neighbours, which is this:

3. Doe vnto others as thou wouldest be done vnto thy selfe.

Some of them are iust in their dealings one with another: but most of them vniust & deceitfull in their procedings with strangers, some few shopkeepers only excepted.

The fourth is concerning praier, wherein is required,

4. That euery man fiue times a day repaire to their Churches, to make publike praier vnto Mahomet.

The Turkes haue no bels, but very faire Churches, and high Steeples; and at the houres of their publike praier they are called to Church by the voice of Criers, who goe vp into their steeples, and cry with a loud voice, Come now and worship the great God. And sometimes also thus: La Illa Eillala, Mahomet Resullala: that is, God is a great God, and Mahomet is his Prophet. And sometimes no more but thus: Ollah hethbar: that is, God is alone: that is, There is but one God. And oftentimes there is but one Crier in one steeple. But on their Sabboth day (which is friday) and at sundry other times, there are many men crying and bauling in euery steeple, like a kennell of hounds when they haue started their game.

The first meeting at publike praier euery day, is before the rising of the sunne.

The second is about none or midday, and on their Sabboth day two houres sooner, and againe at none, so that they pray fiue times euery day, and on their Sabboth day, six times.

The third time for publike praier euery day, is at the tenth houre of the day, called by the Turkes, Kindi; by the Moores, Assera, about three or foure of the clocke after none.

The fourth meeting is about sunne setting.

The fifth and last houre of praier, is two houres within night, before they goe to sleepe.

Before they come to praier, they prepare themselues thereun-

to by outward washings of themselues, in token of reuerence, and suffer no women to come to their Churches, lest the sight of them should with-draw their mindes from prayer. And though they doe not come to Church, yet when they heare the voice of the Criers, they will pray wheresoeuer they be, and fall downe and kisse the ground three times.

Oftentimes also these Criers walke about the steeples in the euenings, and sing (after their rude manner) Dauids Psalmes in the Arabicke tongue. And when rich men heare them sing well, and with cleere voices, they are so delighted therewith, that they vse to send them money.

Their fifth Commandement is concerning fasting, viz.

5. That one Moone in the yeere, euery one (of any reasonable age) spend the whole time in fasting.

They haue but one Lent in the yeere, and then they fast generally in this manner: When the new moone changeth, which they call Romadan, then during all that moone, they fast all the day long betwixt sunne rising and sunne setting, and neither eat nor drinke any thing at all. But when the sunne setteth, then the crier calleth them to Church, and after they haue prayed, then they may eat what kinde of meat they will (sauing swines flesh, which is forbidden by their Law) and as oft as they will, vntill sunne rising: so that their Lent is but a changing of day into night. During this moone Romadan, they obserue this kinde of abstinence very strictly. And so soone as the next moone changeth, which they call Byram, then their Lent endeth, and they hold a feast for three daies space together. At which time (they say) Mahomet deliuered vnto them their law.

Their sixth Commandement is concerning Almesdeeds.

6. Let euery man, out of his store, giue vnto the poore, liberally, freely, and voluntarily.

Their Almes is either publike or priuate.

Their publike Almes is a sacrifice or offering of some beast for a sacrifice vnto Mahomet once euery yeere: which being killed, it is cut into small peeces, and giuen all to the poore.

Their priuate Almes (notwithstanding their Law) is much neglected; for I haue heard of many poore people who haue died

amongst

amongſt them for want of releefe: and in the way as I haue trauelled, I haue found ſome dead for hunger and cold. And though a man be neuer ſo poore, yet if he be not able to pay his Head money to the King yearely, they are beaten, and their women and children ſold to pay it. If our murmuring and impatient poore were heere but a ſhort time, they would learne to bee more thankfull to God and man, and how to eſteeme of a benefit beſtowed on them, and not curſe and reuile (as many of them doe) if any one that paſſeth by them doe not giue vnto them. The Turkes are more mercifull to birds, cats, and dogs, than to the poore.

Their ſeuenth Commandement is concerning Marriage.

7. That euery man muſt of neceſſitie marry, to encreaſe and multiply the Sect and Religion of Mahomet.

Their cuſtome is to buy their wiues of their parents, and neuer to ſee them vntil they come to be married: and their marriage is nothing but enrolling in the Cadies booke. And it is lawfull for them to take as many wiues as they will, or as many as they are able to keepe. And whenſoeuer he diſliketh any one of them, it is their vſe to ſell them or giue them to any of their men-ſlaues. And although they loue their women neuer ſo well, yet they neuer ſit at table with men, no not with their husbands, but wait at table and ſerue him, and when he hath dined, they dine in ſecret by themſelues, admitting no man or mankinde amongſt them, if he be aboue twelue yeeres of age. And they neuer goe abroad without leaue of their husbands, which is very ſeldome, except it be either to the Bannio or hot Bath, or once a weeke to weepe at the graues of the dead, which is vſually on Thurſday, being the Eue before their Sabboth, which is Friday, and the Iewes Sabboth on Saturday, and the Chriſtians on Sunday, three Sabboth daies together in one Country. If their huſbands haue beene abroad, at his entrance into the houſe, if any one of their women be ſitting on a ſtoole, ſhe riſeth vp, and boweth herſelfe to her huſband, and kiſſeth his hand, and ſetteth the ſame ſtoole for him, whereon they ſate, and ſtand ſo long as he is in preſence.

If the like order were in England, women would be more

dutifull and faithfull to their husbands than many of them are: and especially, if there were the like punishment for whores, there would be lesse whoredome: for there, if a man haue an hundred women, if any one of them prostitute herselfe to any man but her owne husband, he hath authoritie to binde her, hands and feet, and cast her into the riuer with a stone about her necke, and drowne her. And this is a common punishment amongst them; but it is vsually done in the night. And the man, if he be taken, is dismembred.

But the daughters and sisters of the great Turke are more free than all other men and women. For when their brethren die, they liue: and when they come to yeeres of marriage, their father (if he be liuing) or brother (if he be King) will giue vnto them, for their husbands, the greatest Bashawes or Viziers whom they shall affect, and say vnto them, Daughter, or sister, I giue thee this man to be thy slaue and bedfellow: and if he be not louing, dutifull, and obedient vnto thee, heere, I giue thee a Canzhare (that is, a dagger) to cut off his head. And alwaies after, those daughters or sisters of the King weare a broad and sharpe dagger: and whensoeuer their husbands (which are giuen vnto them by the King to be their slaues) displease them, they may and doe cut off their heads.

They exempt no calling from marriage, but hold it a blessing from God to haue many children: and the desire of many children maketh them take many wiues. The Great Turke hath many hundred, yea (as I haue heard) a thousand women only for his owne vse. And yet, as Augustus Cæsar spake of Herod, when he killed his owne two sonnes Alexander and Aristobulus, with the infants of Bethlem, rather than he would faile of his purpose in killing Christ, It is better to bee Herods hogge than his sonne; for his hogges liued, but his sonnes died: So it is better to be the Great Turkes hogge than his sonne: for they (being forbidden by their Law to eat swines flesh, kill no hogges, but all the sonnes of the Great Turke are strangled to death by their eldest brother (after the death of their father) to auoid treason.

Hatto. A diuelish policie, and like vnto that of Hatto a Bishop of Mentz

Mentz or Maguncе in Germanie, who (as the Cronicles mention) 500. yeeres agoe, in time of a great dearth, called all the poore people in all the whole Country, into a great barne, pretending to make a great dole: But having them sure enough, he fired the barne, and burnt them all vp, saying, These be the Rats and Mice which deuoure vp the corne. This was his policie to make bread better cheape. But for this vnmercifull mercie, God made him an example for all vnmercifull men, to the worlds end. For a multitude of Rats came and deuoured him, in such terrible sort, that where his name was written in windowes, walles, or hangings, they neuer ceased till it were razed out; and droue him from house to house to saue his life. And where he had a strong Tower in the middest of the great Riuer of Rhene, which yet standeth there to be seene in the midst of the Riuer, he thought himselfe sure if he could flie thither: Notwithstanding, the Rats swamme after him thither, and there deuoured him: And it is called the Rats tower to this day, as Trauellers know, and I my selfe haue seene this present yeere 1608. July 7. It standeth on a little Iland in the midst of the Riuer of Ryne, betwixt the Cities Mentz and Cullyn, or Colonia, neere vnto a Towne called Bingam on the one side of the Riuer, and another Towne called Baccara, on the other side the Riuer, where is made the best Rhenish wine in all Almania. Not far from Sanquer, where there is a choller of iron fastened to a wall, whereinto all fresh Trauellers are enforced, by their company, to put in their necks, to make them free, and are enhansed at Bobar vsually, or at Sanquer, if they lodge there.

SVLTAN Mahomet (this great Turkes father) when he came to the Crowne, put to death 19. of his brethren (according to the customs of his predecessors) as a wicked policie to preuent treason.

The Persians are yet somewhat better, (although too bad) where the eldest sonne is king after the death of his father, and all the rest of their brethren haue their eyes put out, yet liue.

Other Turkes haue three wiues, and haue as many women-slaues as they can keepe, whom they vse as wiues, and esteeme them equall with their wiues.

The manner of their mariage is this. First, if a man like a yong woman, he buyeth her of her father, and giueth a great summe of money for her, and then enrolleth her in the Cadies booke, that hee hath bought her of her Father for his wife, and then the friends feast and banket together, and this is all they performe in mariage. Onely the father of the yong woman giueth great store of houshold-stuffe with her, and this is caried openly by particulars through the stretes of the citie on horses or Cammels, and sometime by men and women, the parties newly maried going before with musicke playing before them.

Their eight Commandement is the same with our first.

8. Thou shalt not kill.

In their Alcoran it is written that God hateth murther. And they say, that it is the second sinne which crept into the world after the creation, being first committed by cursed Cain, who killed his brother Abel. And their beliefe is, that this sinne of wilfull murther is impardonable. But if it be by mere chance, or in their owne defence, or else in lawfull wars, or in cases of iustice by the Maiestrate they hold it lawfull.

Often haue I heard Turkes brawle one with another, and in words most vilely reuile one another; but neuer did I see or heare of two Turkes in their priuate quarrels strike one another, neither dare they strike one another, for if they do, they are presently brought before the Maiestrate, and seuerely punished. Yea, if one doe but lift vp his hand to strike another, hee is cast into prison, and kept in irons, vntill he haue payed some great fine, or receiued some other punishment. But they will strike Iewes and Christians oftentimes, who dare not strike them againe. If a man in secret be killed and found dead, either openly in the strete, or priuately in an house, the master of the house, or the parish where hee dwelleth must find out the murtherer, otherwise hee himselfe shall be accused of murther, and both he, and the whole Contrado where hee dwelleth must pay vnto the Subbashaw so many hundred Dollers as shall be required at their hands.

And therefore the Subbashaws oftentimes being wicked men, doe hire some desperate person to kill a man in the night, that

thereby

thereby he may take occasion to eat of the whole Contrado. We had an English man, not long since, who sleeping on the Tarras, (that is, on the top of the house) in the night, (as the custome of the contrie is in the heate of Sommer) who had his throat cut being asleepe in bed, by two or three wicked men, who came from the streete by a ladder to the top of the house; and after they had committed this murther, being discried by the barking of a dog, and seene also by the master of the house through his chamber window where he slept, (but not plainely discerned being somewhat darke) they made haste downe againe, and were neuer knowen. But on the morrow after, the master of the house (an English man also) was in trouble himselfe, because he could not find out the murtherers, and it cost him an hundreth Dollers at the least before hee could bee freed, and the whole Contrado or Parish, was also fined.

William Martin. Anno Dom. 1603. Sept. 18.

Ieames Stapers.

In like sort, if an house be robbed, he who is robbed, must either finde out the thiefe, or els he himselfe shall be troubled for it, and put to a great fine.

If an house be but endangered by fire either by the burning of a chimney, or any other small part thereof without great harme, yet they will lay to his charge, who dwelleth therein, that he would haue burnt the whole Citie; and take from him all that he hath, and imprison him as long as they please. Such secret murtherers, theeues, and violent oppressors are they; though their lawes forbid murther and theft, and they themselues know those to bee guiltlesse whom they *eate vpon; and imprison.

* Turks call that eating, which we call oppression or extortion.

Yea, Mahomet himselfe alloweth to his countrimen the Arabians, that is, to poore men, accustomed to liue vpon the spoile, he alloweth theft, and setteth a law of reuengement. Hurt him (saith he) which hurts you. He saith also, Hee that either killeth his enemie, or is killed by his enemie, entreth into Paradise.

And it is no vnusuall thing amongst them, specially for Ienesaries, to kill their seruants as Butchers kill Calues, and throw them into a ditch when they haue done: and oftentimes for small offences lay them down on their backs and hoyse vp their heeles, and bind their feete together and fasten them to a post or

a coul staffe, and with a great cudgell giue them two or three hundred blowes on the soles of their feete: after which punishment they are not able to stand on their feete for the space of manie daies, and some of them goe lame alwaies after.

Seruants there are as vsually bought and sold in the market with them, as brute beasts amongst vs, whom they vse as slaues in all kind of drudgerie. It it better to be a seruant in England, then a master ouer many seruants in Turkey.

These are the eight Commandements of Mahomet.

But the two chiefest points forbidden in the Alcoran, are, the eating of swines flesh, and the drinking of wine. Yet many of them drinke wine vntill they be drunken: but I neuer heard of any Turkes would eate swines flesh.

The things considered, being so fond and rediculous, it may seeme strange, that men of courage in Turkey, doe not forsake this deceiuer and deluder of mankind.

But it is the lesse strange if we consider how he hath fortified his law with foure bulwarks or strong defences.

1. First, hee commandeth to kill them which speake against the Alcoran. And therefore no man dare gainesay or deny any thing contained in their Alcoran: but whosoeuer shall dare either to dispute against that booke, or to doubt of any Article therein written, he shall be sure, either to haue his tongue pulled out of his head, or els his bodie to be burnt and consumed with fire.

2. Secondly, he forbiddeth conference to be had with men of a contrary sect or religion.

3. Thirdly, he forbiddeth credit to be giuen to any beside the Alcoran.

4. Fourthly, hee commandeth them to separate themselues altogether from other men, and to say, Let me haue my law, and take you yours: ye are free from, that which I doe, and I likewise from that which you doe. And herein I hold it better for Merchants and other Christians to soiourne and to vse trade and trafficke amongst Turkes then Papists; for, the Turke giueth libertie of constience to all men, and liketh well of euery man that is forward and zealous in his owne religion.

But

But among the Papists no man can buy and sell, vnlesse hee beare the markes of the beast as S. John foretold, Reuelation 13.17.

Moreouer, to driue away all feare of damnation from the mindes of his Disciples, Mahomet telleth them, that euery man shall be saued by his owne Religion (he only excepted which reuolteth from the Alchoran vnto another Law) The Iewes by the Law of Moses; Christians by the Law of the Gospell; and the Saracens by the Law of Mahomet. And they hold, that at the day of iudgement all shall appeare vnder three banners; The Iewes vnder the banner of Moses, and Christians vnder the banner of Christ, and Turkes and other Mahometans vnder Mahomets banner, and vnder their conduct enter into Paradise, which they describe after an earthly, sensuall, and brutish manner; affirming, That the ground of Paradise is of gold, which is distinguished with pretious stones, and sweet flowers set thicke together, planted with all fruitfull trees, the pleasant riuers running thorow the greene fields, whereof some powre out milke, others white honey, others the purest wine; and that there they shall be clothed with all sorts of colours, except blacke. And therefore the Turkes to this day weare no blacke; but when they see a man clothed in blacke, many of them will goe backe, and say they will fly from him who shall neuer enter into Paradise. Yet whosoeuer will liue in quiet amongst them, must neither meddle with their Law, their Women, nor their slaues.

Mahomets Paradise.

A note for trauellers.

Mahomets comming to iudgement was expected 20. yeeres since; for their beleefe was, that Mahomet would come againe at the end of 1000. yeeres (as he promised them) and bring them to Paradise: which time expiring, and he not comming, they haue dealt more fauourably with him, and giuen him longer time; for they say he was extremely sicke when he was asked of the time of his comming, and that he answered them with such a low voice, that he could not well be vnderstood: and that they which reported that he would returne at the end of 1000. yeeres, mistooke him, for that he meant 2000. yeeres. At which time, if he doe not come (according to promise) they will looke

for him no longer, nor beléeue in him any more, but become Christians.

The Moores are more ancient dwellers in Aleppo than Turks, and more forward and zealous in Mahometisme than Turkes: yea all the Churchmen amongst the Turkes are Moores, whom the Turkes count a base people (in regard of themselues) and call them Tots. Yet their Churchmen they haue in great reuerence; and not only theirs, but they reuerence Churchmen of all nations, and call them holy men, Saints, and men of God.

I my selfe haue had great experience héereof both in the place of my abode at Aleppo, and in my iourney towards Ierusalem, and in other places. In Aleppo, as I haue walked in the streets, both Turkes, and Moores, and other Nations, would very reuerently salute me after the manner of their Country: yea their very souldiers, as I haue walked in the fields, with many other of our Nation, without a Ienesarie to guard vs, though they haue béene many hundreds together, yet haue they not offered either me or any of my company wrong, for my sake, but haue said one to another, Hádah Cassies; that is, This is a Churchman, and therefore take heed what you doe vnto him, for hee is a good man, &c.

At Ierusalem many strangers of sundry Nations vnderstanding that I was an English Preacher, came and kissed my hand, and called me the English Patriarke. Yea in all my ten yéeres trauels, I neuer receiued, neither was offered wrong by any Nation but mine owne Countrimen, and by them chiefly whom it chiefly concerned to protect me from wrongs: yet haue I found them most forward to offer me wrong only for doing my duty, and following the order of our Church of England: knowing that I had none of the Reuerend Fathers of our Church to defend me. So would it be in England, if we had not the Reuerend Fathers in God the Lord Bishops of our Church to protect vs. All other Nations, both Heathen and Christian, goe before vs héerein, in reuerencing and prouiding for their Churchmen. The Turkes honour their Muftie (which is their chiefe Ruler in Ecclesiasticall matters, next vnder the Grand Signior) as an Angell: The Nostranes, Greekes, Armeni-

menians, Chelfalines, and Christians of all other Nations, performe double honour vnto them: only in England, where there is a more learned Ministery (I speake by experience) than in any Nation in the world, they are least of all regarded: Which maketh our Aduersaries, the Papists, say, (as I haue heard some of them speake in my hearing, many thousand miles from England) that if we our selues were perswaded of the truth of our Religion, we would reuerence our Churchmen as they do, and not scorne them and contemne them as we doe.

They also account foles, dumbe men, and mad men, Santones, that is, Saints. And whatsoeuer such mad men say or do, though they take any thing out of their house, or stricke them, and wound them, yet they take it in good part, and say, that they shall haue good lucke after it. And when such madde men die, they Canonize them for Saints, and erect stately Monuments ouer their graues, as we haue heere many examples, especially of one who (being mad) went alwaies naked, whose name was Sheh Boubac, at whose death they bestowed great Sheh Boubac. cost on his funerall, and erected an house ouer his graue, where (to this day) there are Lampes burning night and day, and many idle fellowes (whom they call Daruises) there maintained to looke vnto his sepulcher, and to receiue the offerings of such as come to offer to Sheh Boubac, which they take to themselues, and there is no weeke but many come out of the City of Aleppo and other places, to offer. For this sepulcher is built on an hill, three miles from Aleppo, betweene the Kings garden and the fountaine of fishes. If any be sicke, or in danger, they vow that if they recouer or escape, they will offer so much money, or this or that good thing to Sheh Boubac.

There is also such another Bedlam Saint in Aleppo yet li- Sheh Mahammet a naked Santone. uing, whom they call Sheh Mahammet a Santone, who goeth alwaies naked, with a spit on his shoulders; and as hee goeth thorow the streets, the shop-keepers will offer him their rings; and if he thrust his spit thorow their rings, they take it for a fauour, and signe of good successe: The like account they make if he take any thing from their shop boards, or bor them or any of their house: yea they are yet more mad vpon this mad man than

than so, for both men and women will come vnto him, and kisse his hand, or any other part, sometimes his thighs, and aske him counsell, for they hold that mad mens soules are in heauen talking with God, and that he reuealeth secrets vnto them. In regard whereof, the Bashawes themselues oftentimes, and chiefe Captaines will come vnto him with some present, and kisse some part of his naked body, and aske him whether they shall goe to battle or not, and what successe they shall haue in warre: And loke whatsoeuer he saith, they hold it for an Oracle.

Not long since, the Turkes had a victorie against the Christians; and at their returne, they reported that this naked Santone Sheh Mahammet of Aleppo was séene naked in the field fighting against their enemies, and that by his helpe they ouercame them, although he were not nére them by many thousand miles. Whereby you may sée how the Deuill doth delude them still, as he did their forefathers at the first by Mahomets Machiauelian deuices.

Daruises. Their Daruises also they haue in such reputation, that often times great Bashawes, when they are in disfauour with the King, and feare either losse of life, or goods, or both, to auoid danger, will turne Daruises, and then they account themselues priuileged persons from the rigour of their Law.

The witnesse of a Daruise or of a Churchman, will passe better than any mans witnesse besids, yea better than Shereffes whom they account of Mahomets kindred, and they are knowen from others by their greene Shashes, which no man else may weare: for greene, they account Mahomets colour, and if they see any Christian wearing a garment of that colour, they will cut it from his backe, and beate him, and aske him how he dare presume to weare Mahomets colour, and whether he bee kine to God or not?. This I haue knowen put in practise vpon Christians (not acquainted with the customes of the countrey) since my comming: one for hauing but greene shooestrings, had his shooes taken away. Another wearing greene breeches vnder his Gowne (being espied) had his breeches cut off, and he reuiled and beaten.

We

Wee of more knowledge come far behind them in reuerencing the Preachers of the truth, and prouiding for them; and it is to be feared that they shall rise vp at the day of iudgement and condemne vs heerein.

The Turks haue no Printing amongst them, but all their Law and their Religion is written in the Morisco tongue, that is the Arabicke tongue. And hee is accounted a learned man amongst them, that can write and read. And as for the Latin tonge, he is a rare man amongst them that can speake it. Some few amongst them haue the Italian tong: and many (especally in and about Constantinople) speake the vulgar Greeke, that is Romeica tongue. For in Constantinople there are as many Grecians and Hebrues as Turks.

The poore, amongst the Moores and Turks at Aleppo, beg oftentimes in the streets in the name and for the sake of Syntana Fissa, who was (as they say) a whore of charity, and would prostitue her selfe to any man Bacsheese (as they say in the Arabicke tongue) that is gratis freely. Syntana Fissa.

The Diet of the Turks is not very sumptuous, for the most common dish is Pilaw, which is good sauory meat made of Rise, and small morsels of Mutton boyled therein, and sometimes rosted Buckones, (that is, small bits or morsels of flesh.) Their more costly fare is Sambouses and Muclebites. Sambouses are made of paste like a great round Pastie with varietie of hearbes and meates therein, not minced but in Buckones. A Muclebite is a dish made of Egs and hearbs. Their smaller Sambouses are more common, not so big as a mans hand, like a square Pastie, with minsed meat therein. They haue also varietie of Helloway, that is, sweet meats compounded in such sort as are not to be seen elswhere. The poorer sort feed on hearbs and fruites of the trees. Their most common drinke is Coffa, which is a blacke kind of drinke made of a kind of Pulse like Pease, called Coaua; which being grownd in the mill, and boiled in water, they drinke it as hot as they can suffer it; which they find to agree very well with them against their crudities and feeding on hearbs and rawe meates. Diet of the Turkes. Pilawe. Coffa.

Other compound drinkes they haue called Sherbet, made of

water and Sugar, or hony, with snow therein to make it cole; for although the countrie bee hote, yet they kéepe snow all the yéere long to cole their drinke.

It is accounted a great curtesie amongst them to giue vnto their frends when they come to visit them, a Fin-ion or Scudella of Coffa, which is more holesome than toothsome, for it causeth good concoction, and driueth away drowsinesse. Some of them will also drinke Bersh or Opium, which maketh them forget themselues, and talke idly of Castles in the ayre, as though they saw Visions, and heard Reuelations.

Their Coffa houses are more common than Ale-houses in England; but they vse not so much to sit in the houses as on benches on both sides the stréets néere vnto a Coffa house, euery man with his Fin-ion ful; which being smoking hot, they vse to put it to their noses & eares, and then sup it off by leasure, being full of idle and Ale-house talke whiles they are amongst themselues drinking of it; if there be any newes, it is talked of there. They haue also excellent good fountaine waters in most places of that countrie, which is a common drinke amongst them, especially in Sommer time, and in their trauels at all times of the yéere.

Some of our Merchants haue weighed their water and ours in England when they haue come home, and haue found their water lighter then ours by foure ounces in the pound; and the lighter the water is, the more pleasant it is to drinke, and goeth downe more delectably, as if it were milke rather than water.

In great Cities where the fountaines are either farre off, or not so plentifull, there are certaine poore men which goe about the stréetes from morning to night with a Beares skinne full of water, sowed vp and fastened about his shoulders like a Tinkers budget, with a bole of brasse in his hand, and offreth water frely to them that passe by, except they giue them any thing in curtesie, (some seldom times.)

Salutations of the Turks.

The greatest part of them are very courteous people amongst themselues, saluting one another at their méetings with their hand on their brest (for they neuer vncouer their head) with these words: Salam Alike Sultanum: that is, peace be vnto you Sir.

Sir. Whereunto the other replieth, Alekem Salam, that is: Peace be to you also. And sometime thus: Elph Marhabba ianum. Or in Turkish thus: Hosh Geldanos, Sophi Geldanos: that is: Welcome my deere friend. And in the morning, Subalkier Sultanum, that is, good morrow Sir: and in the euening thus, Misalker Sultanum, that is: good euen Sir.

And when friends and acquaintance meet, who haue not seene one another many dayes before, they salute one another in Turkish, thus: Neder halen? that is: how doe you? In Arabick thus, Ish halac Seedi? that is: How doe you Sir? And Ish babtac? that is: how doth thy Gate? (meaning all within his gate) And so proceed by particulers to aske how doth thy Child, slaue, horse, cat, dog, asse, &c. and euery thing in the house, except his wife; for that is held a very vnkind question, and not vsuall amongst them. And if a man come to their houses, and at the doore enquire of the children for their father, they will answere him: but if he enquire for the mother, they will throw stones at him and reuile him.

Their women (as hath beene shewed before) haue little liberty to come abroad, except it be on the Eue before their Sabbath, (which is Thursday) to weepe at the graues of the dead, or to the Bannios or hot Bathes to wash themselues (as the vse of the contry is.) And when they come abroad, they are alwayes masked; for it is accounted a shame for a woman to be seene barefaced: yea, they are so iealous and suspitious ouer them, that fathers wil not suffer their owne sonnes, after they come to fourteene yeeres of age, to see their mothers.

These be their common salutations one to another.

Their more speciall salutations to great personages are these.

When a man commeth to salute the great Turke, or Grand Signior himselfe (into whose presence few are admitted except Ambassadors and great Personages) they are led betweene two by the armes, for feare of a stab, by which meanes one of their Grand Signiors was once killed, and when they returne, they goe backwards; for it is accounted a disgrace to turne their back-parts to a great man. In like manner they salute their

Bashawes

Bashawes and other great men, (but not led by the armes) but with their hands on the brest, bowing downe their heads to kisse the skirt of his garment, pronouncing these words, Ollah towal omrac Seedi. That is: God prolong your dayes Sir. And so long as they talke with a Bashaw they stand with their hands on their brest maiden-like, and bow low at their departure, and goe backward. They neuer vncouer their heads vnto any man, no not to the King himselfe; yea, it is a word of reproach amongst them to say when they mislike a matter, I had as liue thou shewedst me thy bare head.

They call one another diuersly, and not alwaies by their names, but sometimes by their fathers Calling, trade, or degree: as Eben Sultan, that is, The sonne of a King: Eben Terzi, The sonne of a Tailor.

And sometimes by their father qualities, as Eben Sacran, that is, The sonne of a Drunkard.

And sometimes by their markes, as Colac cis, that is, A man without eares: Cowsi Sepher, that is Sepher with the thinne beard.

And sometimes by their Stature, as Tow-ill, that is, A tall man: Sgire rugiall, that is, A little man.

And sometimes by their Offices, as I-asgee, that is, A Secretarie: Nibe, that is, A Clerke, &c.

And sometimes by their humours, as Chiplac, that is, A naked man; or, One who was of a humour to weare no cloathes but breeches.

But their common word of curtesie either to strangers, or such whose names they know not, or whom they purpose to reuerence, is Chillabee, that is, Gentleman. And there is no man amongst them of any degree, will refuse to answer to any of these names. But if nature haue marked them either with gogle eies, bunch backes, lame legs, or any other infirmitie or deformitie, as they are knowen by it, so they are content to bee called by it.

But they that haue gone on pilgrimage to their holy Citie Mecha, where their Prophet Mahomet was buried, at their returne are called Hogies, that is, Pilgrimes, as Hogie Tahar,

Hogie

Hogie Mahammet, &c. which is counted a word of great grace and credit amongst them. And the witnesse of an Hogie will be taken before any other.

Of the Arabians.

THere are also many Arabians in Aleppo, called vulgarly, Arabs or Bedweens. They cal themselues Saracens, of Sara; but they are rather Ishmalites, of Ishmael Abrahams sonne by Hagar, and therefore also called Hagarens. But some take them to be of the race of the Sabæans, which were wilde and sauage people, of Sabæa, a Country in the middle of Arabia, towards the East, enuironed with great Rocks, where is great store of Cynnomon and Casia, Frankincense and Myrrh, which people came of Sheba, nephew to Ketura and Abraham. Their natiue Country was Arabia, a Country in Asia, betweene Iudæa and Egypt, so called of Arabus the sonne of Apollo. It is diuided into three Regions, which are these, Arabia Petrea, Arabia Deserta, and Arabia Fœlix. But at this day they haue no certaine Country or place of abode, but wander vp and downe thorow-out all Syria, Assyria, Gallely, Iudæa, Palestina, and Egypt. And as in Iobs time they liued by theft and robberie and spoile of men, so doe they also to this present day. They haue two Kings at this day, viz. Dandan and Aborisha; the one their lawfull King, the other an Vsurper; and some follow the one, and some the other, and are bitter enemies one to another; yet haue I seldome heard of any great wars betwixt them, for they seldome meet. They neuer come into any walled Townes or Cities, for feare of treason: but liue in tents, and are heere to day, and many hundred miles off within few daies after.

They are a base, beggerly, and rogish people, wandering vp and downe, and liuing by spoile, which they account no sinne, because they are Mahomets Countrimen, and he allowed them liberty to liue by theft. Yet their Kings doe no great harme, but take toule or tribute of the Carauans as they passe by, which if they pay willingly, they passe quietly, and are not robbed, but a little exacted vpon.

One of their Kings hath often times pitched his tents nere vnto the City of Aleppo, and many Merchants being desirous to see them and their order, toke occasion to present him with some small present or other, which he toke very kindly, and admitted them to his table, and gaue them a tent to lodge in all night: on the morrow for breakfast one of them made him a minsed pie, and set it before him hot as it came out of the ouen: But as Diogines accustomed to feed on rots, hauing a pece of a tart giuen him to eat, and as he was eating it, being asked what it was, answered that it was bread; and when he was laughed at for his answer, he said again, Either it is bread of a very good making, or bread very wel handled in the baking: So this Synicall or Diogenicall King accustomed to feed grosly, hauing neuer seene a pie or pastie before, maruelled what it was: And when he saw it cut vp and opened, and perceiued smoke to come out of it, shrunke backe, fearing it had beene some engine to destroy him, and that the fire would follow after the smoke. But when he perceiued no fire followed the smoke, he was content to taste of it, and highly commended it, as the daintiest dish that euer he tasted of in his life.

These Arabian Kings neuer keepe any money in their purses, but spend it as fast as they finde it, and when they want, with their sword they seeke a new purchase. Some are souldiers, fighting faithfully on any side that will giue them pay. Some of this rogish Arabian race follow neither of their Kings, but wander from place to place in caues and rocks, and liue by their sword, not only robbing, but killing such as they can ouercome. Others of them (of a better minde) soiourne in Cities of trade and trafficke, and make themselues seruants to any Nation that will set them on worke, and well reward them. Some of them are horse-keepers, some Bastages, that is, Porters, and some vnder-cookes in kitchins, and are very seruiceable. But for the most part their lodgings are on some dunghill or other, or odde corner of the City, with some silly tent ouer their heads. Their wiues weare rings in their noses, either of siluer or brasse, fastned to the middle gristle of their nose, and colour their lips blew with Indico, and goe alwaies bare legged and barefooted,

barefoted, with plates or rings of brasse aboue their ancles, and bracelets of brasse about their hands. They are people which can and doe endure great hardnesse and miserie, both for diet and lodging. Their women are skilfull in mourning and crying by art, and therefore they are hired to cry at the funerals of Turkes and Moores oftentimes, tearing their haire, and making all their face blew with Indico. The chiefest thing that I haue obserued in them, worthy praise, is this, that they retaine the vse of speaking their naturall tongue to this day, speaking the Arabicke naturally, which is a farre more learned language than the Turkish: for as the Turkes Religion is a mixed Religion, compounded of many Religions, so is their language also a medly language, or (as I may iustly call it) a linsie wolsie Religion and language, compounded of many other languages, wherein nothing is written. But the Arabian tongue is a learned language, wherein Auicen and many learned Physitians haue written much, and to this day the Turkes Alcoran and all their Law and Religion is written in the Arabicke tongue, which is one of those Orientall Languages which depend on the Hebrue tongue, wherin because you haue some knowledge, and are studious in the tongues, (according to your request in your last letters) I will acquaint you what languages are héere spoken, and which languages are most common and commendable to trauellers to goe furthest withall. There are héere spoken so many seuerall languages as there are seuerall Nations héere dwelling or soiourning, euery Nation (amongst themselues) speaking their owne language. And héere are of most Nations in the world some, who either come with their Merchandise to sell or by commodities, or soiourne héere as strangers, or else haue accesse and recesse to this City as trauellers. But of all Christian languages, the Italian tongue is most vsed, and therewithall a man may trauell furthest. But of all the Orientall tongues, these foure are most spoken in these parts, Arabicke, Turkish, Armenian, and Persian, or Agimesco: Of euerie one of which languages (that you may see how they differ) I will shew you how they number from one to twenty, to satisfie your expectation.

The manner of numbring in foure *Orientall tongues*

Arabicke, *or* Moriſco.

1	*W'heheed.*	One.	And ſo they proccede from twentie to a thouſand, as for example thus.
2	*Tenteene.*	Two.	
3	*Telate.*	Three.	
4	*Arbah.*	Foure.	
5	*Camſe.*	Fiue.	
6	*Sitte.*	Sixe.	
7	*Sebbah.*	Seuen.	*Whehed Aſhrine.* 21
8	*Temene.*	Eight.	*Telatine.* 30
9	*Tiſſa.*	Nine.	*Arbine.* 40
10	*Aſhera.*	Tenne.	*Camſeen.* 50
11	*Edaſh.*	Eleuen.	*Setteen.* 60
12	*Tentaſh.*	Twelue.	*Sebbain.* 70
13	*Telataſh.*	Thirteene.	*Temenin.* 80
14	*Arbataſh.*	Fourteene.	*Tiſſaine.* 90
15	*Camſetaſh.*	Fifteene.	*Mee.* 100
16	*Sitaſh.*	Sixteene.	*Mee teene.* 200
17	*Sebbataſh*	Seuenteene.	*Elph.* 1000
18	*Tementaſh.*	Eighteene.	
19	*Tiſſataſh.*	Nineteene.	
20	*Aſhreen.*	Twentie.	

Turkiſh

	Turkiſh.		*Armenian:*	
1	*Beer.*	One.	1	*Mecke.*
2	*Echee.*	Two.	2	*Ergucke.*
3	*Euch.*	Three.	3	*Ericke.*
4	*Durt.*	Foure.	4	*Chouers.*
5	*Beſch.*	Fiue.	5	*Hincke.*
6	*Altee.*	Sixe.	6	*Vites.*
7	*Yeadee.*	Seuen.	7	*Yeota.*
8	*Sechees.*	Eight.	8	*Outa.*
9	*Dochees.*	Nine.	9	*Vina.*
10	*Ontemaunt.*	Tenne.	10	*Danomecke.*
11	*Onbeer.*	Eleuen.	11	*Daſtegucke.*
12	*Onechee.*	Twelue.	12	*Daſwericke.*
13	*Onuch.*	Thirteene.	13	*Daſnochouers.*
14	*Ondurt.*	Fourteene.	14	*Daſwincke.*
15	*Onbeſh.*	Fifteene.	15	*Daſnouuites.*
16	*Onaltee.*	Sixteene.	16	*Daſnuota.*
17	*Onedee.*	Seuenteene.	17	*Daſnouta.*
18	*Onſecheos.*	Eighteene.	18	*Daſnouine.*
19	*Ondocouz.*	Nineteene.	19	*Exan.*
20	*Egreme.*	Twentie.	20	*Exſan on mecke.*

Perſian or *Agimeſco.*

1	*Euck.*	12	*Couandeſdah.*
2	*Du.*	13	*Siſdah.*
3	*See.*	14	*Choucdah.*
4	*Chohac.*	15	*Pounſdah.*
5	*Panche.*	16	*Shemiſdah.*
6	*Shech.*	17	*Heſktah.*
7	*Haſte.*	18	*Heſhtittah.*
8	*Haſtit.*	19	*Noados*
9	*Nou.*	20	*Biſt.*
10	*Dah.*	21	*Biſt Euck.*
11	*Yeandeſdah.*		*&c.*

Of the Jewes.

BEsides all these Mahometans (which I haue already named) there are many Iewes in Constantinople, Aleppo, Damascus, Babylon, Grand Cayro, and euery great Citie and place of Marchandise throughout all the Turkes dominions, who are knowne by their hatts: for they were accustomed to weare red hatts without brimmes at my first comming: But lately (the head Vizier being their enemy) they are constrained to weare hatts of blewe cloth, because red was accounted too stately and princelike a colour for them to weare.

They are called by three names, which were giuen to them of old. First, they are called Hebrewes, (as some suppose) of Heber the fourth from Noah, in whom the hebrew tongue remained at the confusion of tongues, whence he had his name. But S. Augustine and other fathers affirme, that they were first called Hebrewes of Abraham, with the alteration of a fewe letters, *Hebrei quasi Abrahai*, that is, Hebrewes as it were Abrahites.

Secondly they were called Israelites from Jacob surnamed Israel, whose grandfather Abraham was.

Thirdly, they were called Iewes, after that Juda and Beniamin (which for the vnity of minds were (as it were one Tribe) following Rehoboam the sonne of Solomon of the tribe of Iuda, made the kingdome of Juda. The other ten betaking them to Ieroboam of the tribe of Ephraim, set vp the kingdome of the Ephramites or Israel. And what became of those ten tribes, the Iewes acknowledge themselues to be ignorant. Only some of their Rabbies thinke them to bee in Tarracia: the onely reason which I haue heard them alledge for their opinion is this, because they often vnderstand by Tartarians who came from thence to vse marchandise in Aleppo and else where, that there are many amongst them called by Hebrew names to this day. Of these three names whereby they are knowne, the most common name whereby they are called at this day is, the name of Iewes. One and the same people thrice changed their names, & often the place of their abode: And to this day they haue no

king

king nor country proper to themselues, but are dispersed throghout the whole world, and in euery place where they come, they are contemptible and of base account, according to the cry of those crucifiers. His blood bee vpon vs and our children, which is fulfilled this day in our eares and eies. They are of more vile account in the sight of Turkes then Christians; in so much that if a Iewe would turne Turke, he must first turne Christian before they will admit him to be a Turke. Yea, it is a word of reproach amongst the Turkes, & a vsuall protestation amongst them, when they are falsly accused of any crime, to cleare themselues they vse to protest in this manner, If this be true; then God graunt I may die a Iewe, And the Iewes in like cases vse to say, If this be not a false accusation, then God graunt I may dye a Christian, praying better for themselues then they beleiue, and as all of them must be that shall bee saued. And the poore Christians soiourning and dwelling in these partes doe hate them very vncharitably and irreligiously: (in that we read Rom. 11. many arguments prouing that they shall bee conuerted againe.) for on good fryday in many places (especially at Zante) they throw stones at them, insomuch that they dare not come out of their houses all that day, and yet are scarse in safety in their houses, for they vse to throw stones at their windowes and doores, and on the roofe of their houses. On thursday about none, the Iewes begin to kæpe within doores, and continue there with their doores shut vntil saturday about none, for if they come forth before that time they are sure to be stoned, but after none on Easter eue if they come abroad, they may passe as quietly as euer they did. These in their blinde zeale thinke to be reuenged on them for whom Christ prayed saying, Father forgiue them, for they know not what they doe.

Matth. 27 25.

And some ignorant Christians refuse to eat of their meat or bread: their reason is, because the Iewes refuse to eat or drinke with Christians to this day, or to eat any meat that Christians kill. But it is not vnusuall amongst Christians of better knowledge, to eat of the Iewes meat, which ordinarily they buy of them: for the Iewes to this day eat not of the hinder part of any beast,

braſt, but only of the former parts, and ſell the hinder quarters of their beefe, mutton, kids, goats, &c. to Chriſtians.

They obſerue ſtill all their old Ceremonies and feaſts, Sacrifices only excepted, which the Turkes will not ſuffer them to doe: for they were wont amongſt them to ſacrifice children, but dare not now for feare of the Turkes. Yet ſome of them haue confeſſed, that their Phyſitians kill ſome Chriſtian patient or other, whom they haue vnder their hands at that time, inſtead of a ſacrifice.

If a man die without children, the next brother taketh his wife, and raiſeth vp ſeed vnto his brother: and they ſtill marry in their owne kindred. Many of them are rich Merchants: ſome of them Drogomen, and ſome Brokers. Moſt of them are very crafty and deceitfull people. They haue no beggers amongſt them, but many theeues, and ſome who ſteale for neceſſity, becauſe they dare not begge.

They are alſo very great Vſurers, and therein the Turkes excell them: for although there be Vſurers amongſt them, yet they allow it not: for if a Chriſtian or any man borrow money of a Turke (though he promiſe him intereſt) yet if he pay the principall, he dares not moleſt him for intereſt, nor complaine of him, being againſt their law.

The Iewes Sabboth is on Saturday, which they obſerue ſo ſtrictly, that they will not trauell vpon any occaſion on that day, nor receiue money, nor handle a pen to write, (as I haue knowen by experience in a Doctor of Phyſicke:) but on the morrow he would take double fees of his Patient.

They read their law in the Hebrue tongue, written in Phylacteries or long roles of parchment. And the Old Teſtament is alſo read in the Hebrue. But their Cakams and Cohens preach in the Spaniſh tongue. All matters of controuerſie betwixt themſelues are brought before their Cakam to decide, who is their chiefe Churchman. Cakam in Hebrue is as much as Sapiens in Latine, that is, a wiſe man: and Cohen in Hebrue is as much as Sacerdos in Latine, that is, a Prieſt.

Moſt of the Iewes can read Hebrue, but few of them ſpeake it, except it be in two places in Turkey, and that is at Salonica, formerly

formerly called Theſſalonica, a City in Macedonia by the gulfe Thermaicus; and at Safetta in the Holy Land, neere vnto the ſea of Galile: Which two places are as it were Vniuerſities or Schooles of learning amongſt them, and there (honoris gratia) they ſpeake Hebrue.

I haue ſundry times had conference with many of them; and ſome of them, yea the greateſt part of them, are blaſphemous wretches, who (when they are preſſed with an argument which they cannot anſwer) breake out into opprobrious ſpeeches, and ſay Chriſt was a falſe Prophet, and that his Diſciples ſtole him out of his graue whiles the ſouldiers (who watched him) ſlept: and that their forefathers did deſeruedly crucifie him; and that if he were now liuing, they would vſe him worſe than euer their forefathers did.

Of Chriſtians of ſundry ſorts ſo-*iourning in Aleppo.*

Beſides theſe Turkes, Moores, and Arabians, (which are all Mahometans) and Iewes (which are Talmudiſts) there are alſo ſundry ſorts of Chriſtians in this Countrey, which are of two ſorts, either ſuch as were borne, brought vp, and dwelled in the Country, or ſuch as were borne in Chriſtendome, and only ſoiourne heere for a time to exerciſe merchandiſes.

The firſt ſort who were borne in this Heathen Countrey, and dwell there, are either Armenians, Maronites, Iacobites, Georgians, Chelſalines, or Greekes; which are all gouerned by their Patriarkes for Eccleſiaſticall matters. But for ciuill gouernment, both they and their Patriarkes are ſubiect to Turkiſh Lawes, yea they are all ſlaues vnto the great Turk, whom they call their Grand Signior.

Of the *Noſtranes* or *Nazaritans.*

Amongſt all theſe ſorts of Chriſtians, there is amongſt the Maronites an ancient company of Chriſtians, called vulgarly

Nostranes, *quasi* Nazaritans, of the Sect of the Nazarites, more ciuill and harmlesse people than any of the rest. Their Country is Mount Lybanus (as I wrote vnto you heretofore) but many of them dwell at Aleppo, whereof some of them are Cassises, that is, Churchmen; some of them are Cokes, and seruants vnto English Merchants and others; some Artificers: All of them liue somewhat poorely, but they are more honest and true in their conuersation than any of the rest, especially at their first comming from Mount Lybanus to dwell in Aleppo; and many during their continuance there, if they be not corrupted by other wicked Nations there dwelling: in whom I obserued more by experience than I heard of them, or noted in them when I was amongst them at Mount Lybanus. And especially for the manner of their marriage, and how they honour the same.

They buy their wiues of their fathers (as others there dwelling, doe) but neuer see them vntill they come to be married, nor then neither vntill the mariage be solemnized betwixt them: for there is a partition in the place where they meet to be married, and the man and his friends stand on the one side, and the yong woman & her friends on the other side, where they may heare, but not see one another, vntill the Cassies bid the yong man put his hand through an hole in the wall, and take his wife by the hand. And whiles they haue hand in hand, the mother of the maid commeth with some sharpe instrument made for the purpose, and all to bepricketh the new married mans hand, and maketh it bleed. And if he let her hand goe when he feeleth his hand smart, they hold it for a signe that he will not loue her: But if he hold fast (notwithstanding the smart) and wring her hard by the hand vntill she cry, rather than he will once shrinke, then he is counted a louing man, and her friends are glad that they haue bestowed her on him.

And how they honour marriage aboue others, I obserued by the naming of their first manchilde. For as amongst vs the women, when they are married, lose their Surnames, and are surnamed by the husbands surname, and children likewise; so amongst them the father loseth his name, and is called by the name of his eldest sonne, in this manner. I haue knowen a

Nostrane

Nostrane whose name was Mou-se, that is, Moses, who hauing a manchilde, named him Vseph, that is, Ioseph, and then was the father no more called Mouse, Moses, but Abou Vseph, that is, the father of Ioseph. Another whose name was Vseph, named his eldest sonne Pher-iolla, after which he was no more called Vseph, but Abou Pher-iolla, the father of Pher-iolla. Another man called Iubraell, that is, Gabriell, his sonne at the time of Baptisme being named Mouse, he alwaies after was called Abou Mouse, that is, the father of Moses: such an honour doe they account it to be father of a manchilde.

These Nostranes reuerence their Cassises greatly, and kisse their hand whersoeuer they meet them: yet are most of them altogether vnlearned, hauing only the knowledge of the Syriac tongue, wherein their Liturgie is read.

They keepe their Feasts at the same time as we doe, viz. Christmasse, Easter, and Whitsuntide: and at Christmasse on the Twelfth day in the morning, called Epiphanie, their yong men haue a custome (betimes in the morning) to leape naked into the water: I could neuer heare any reason of their so doing, but Vzansa de prease, the Custome of their Countrey. And though it be then very cold, yet they perswade themselues and others, that then it is hotter than at any other time, and that the water then hath an extraordinarie vertue to wash away their sinnes.

On Sunday in Easter weeke and Whitsun weeke, these Nostranes goe with their Cassises to the graues of the dead, and there kneele downe, and burne incense, and pray at euery graue.

Of the *Chelfalines*.

The Chelfalines are Christians, dwelling vpon the borders of Persia, betweene Mesopotamia and Persia, at a place called Chelfa. These bring silke to Aleppo to sell. They are plaine dealing people. If a man pay them money, and (by ouer reckoning himselfe) giue them more than their due, though there

be but one péce ouer, so sone as they perceiue it, though it bé many daies after, they will bring it backe againe, and restore it, and thinke they shall neuer returne safely into their Countrey, if they should not make restitution thereof. These people perswade themselues, and report vnto others, that they dwell in that place which was called Eden, whereinto Adam was put to keepe it and dresse it. But some hold that this pleasant garden Eden did extend ouer all the earth. But by the second chapter of Genesis it appeareth manifestly, that this garden wherein man was placed, which we call Paradise, was a certaine place on earth, not spreading ouer all, but only a part thereof, containing a conuenient portion of the Countrey called Eden, bounding vpon the Riuer Euphrates, which Riuer is deuided into foure streames, and runneth (or at least wise did then flow) in manner as it is described, Gen. 2. 10. &c. And Eden is the name of a Country, so called for the pleasantnesse of it. For Hadan in Hebrue, is in English to delight. From hence also the Greekes call pleasure, hedone. idem.

And howsoeuer it be somewhat probable, that these Chelpha-lines dwell now in that Country which was called Eden, yet Plato, and Aristotle, and Lactantius, and others, doe constantly affirme (as they haue receiued of ancient monuments) that Mountaines, and Riuers, and Ilands, and Countries, haue receiued much alteration in this kinde. Sicilia is said to haue béene diuided from Italy, Cyprus from Syria, England from France, by the violence of the Sea, whereas before they were ioined, as Peloponnesus is to the rest of Grecia, or as the towne of Rye (at an high water) seemeth to be to the rest of England: So that no certainty can be giuen either by reading, or trauelling, of the place where Eden was, because these Riuers run in other streames: forasmuch as Cyrus, at the taking of Babylon, is affirmed to haue restrained the maine chanell of this very riuer Euphrates, vnto an vnwonted course; and to haue deuided the riuer Gindes (which is next vnto it in greatnesse) into 360. streames. Besides, the Country of Mesopotamia, by which these riuers passe, being partly dry and sandy, and seldome watered with the showers of heauen; and on the other part, excée-

ding

ding fruitfull by the nature of the soile; is (by the industry of the inhabitants) so nourished with waters, by cutting out chanels and ditches out of the maine streames, as the same is amended, where it is barren, of the same vnfruitfulnesse; and corrected againe of his ouer-rich increase, where it is ouerfertile. No maruell therefore if these riuers are not fully agréed vpon by Writers, hauing lost perhaps their ancient streames, together with their names, as Paradise, and the whole earth besides hath lost her ancient fruitfulnesse.

And these Chelphalines are ignorant people, and haue no reason to proue that they now dwell in the place which was called Eden, whereinto Adam was put to kéepe it and to dresse it, but that the riuer Euphrates, and other riuers (mentioned Gen.2.10.11.12.) run by their Country.

Others of them say, that they haue receiued it by Tradition from their Elders, from time to time. But that which God hath concealed, I will not search out. But (notwithstanding all that I haue read, heard, or séene in my trauels) I resolue my selfe, that no man liuing can demonstrate the place, which God (for the sinnes of Adam) accursed; and euer since, the place is vnknowen.

Of the *Greekes*.

THe Greekes are a very superstitious, subtle, and deceitfull people, insomuch that it is growen to a prouerbe amongst the Italians, *Chi fida in Grego, sara intrego:*

That is,

He that trusteth to a Greeke,
Shall be intreaged, and still to seeke.

They hate the Papists, and yet in many things agrée with them, as in Auricular Confession, Transubstantiation, and some other opinions. But their Liturgie is read in the vulgar Tongue.

The Greekes in Aleppo are very poore, for they are there (for the most part) but Brokers or Bastages, that is, Porters; and many of their women as light as water, maintaining their hus-

bands, themselues and their families, by prostituting their bodies to others. And their owne husbands are often times their Pandars or procurers to bring them Customers.

But the Greekes that liue at Constantinople are many of them great Merchants, and very rich; but exceeding proud, and sumptuous in apparell, euen the baesest of them, and especially their women, who though they be but Coblers wiues, or poore Artificers wiues, yet they goe in gownes of sattin, and taffety, yea of cloth of siluer and gold, adorned with precious stones, and many gemmes and iewels about their necks and hands. They care not how they pinch their bellies, so that they may haue fine apparell on their backs. And at the time of their marriage, the women condition with their husbands to finde them decent apparell, and conuenient diet, and bring them before their Patriarke of Constantinople to confirme it; which, if it be not performed accordingly, if they complaine to their Patriarke, they are diuorced presently, and shee taketh an other man to her husband, better able to maintaine her: and he may marry an other woman if he please.

One onely instance hereof will I giue you in a matter notoriously knowen to all nations sojourning or dwelling in or about Constantinople.

In Pera or Gallata (on the other side the water) there is a most famous (or rather infamous) Greeke whore called Charatza Sophia, that is, Mistresse Sophia, (the daughter of a poore Greeke widow who liueth by laundry) who being maried vnto a Greeke, because he kept her not fine enough, she complained of him to the Patriarke, and was diuorced from him; and presently thereupon toke another man, who was a Christian in name, but no Greeke, but one who was (as is reported of him) borne in no land in the world, but by sea, and brought vp in Polonia vntill he were thirteene or fourteene yeeres of age, and then came to Constantinople, and serued many masters there, at the first in the baesest seruices, both in the stable, and in the kitchin, and afterwards in better seruices than he deserued, being both vnlearned and irreligious.

This man had many children by this infamous woman Sophia:

phia : yet after many yeeres (arising to higher fortunes) turned her away, and married another woman; And (to dawbe vp the matter somwhat smoothly) procured a Greeke Taylor to marry with this Sophia and gaue many hundred Dolers with her to her marriage. But this Charatza could not content her selfe long with this Greeke Taylor, but admitted dayly other men into her company, whereupon the poore Taylor ran away with his money, and left this light huswife to the mercie of her former louers, hauing three husbands liuing, yet shee her selfe liuing with none of them. This is common in euery mans mouth thereabouts, and talked of many thousand miles off, to the disgrace of his Countrie, and slander of Christianitie.

And both at Constantinople, Aleppo, and other places of Turkey where there is trafficking and trading of Merchants, it is no rare matter for popish Christians of sundry other Countries, to Cut Cabine, (as they call it) that is: to take any woman of that contrie where they soiourne, (Turkish women onely excepted, for it is death for a Christian to meddle with them) and when they haue bought them, and enroled them in the Cadies booke, to vse them as wiues so long as they soiourne in that countrie, and maintaine them gallantly, to the consuming of their wealth, diminishing of their health, and endangering of their owne soules. And when they depart out of that Country, they shake off these their sweet-hearts, & leaue them to shift for themselues and their children. And this they account no sinne, or at least wise such a sinne as may be washed away with a litle holy water.

And these are the vertues which many Christians learne by soiourning long in Heathen Countries: which is not to be marueiled at; for if Ioseph (a good man) liuing in Pharaoh his Court, had learned to sweare by the life of Pharaoh; and Peter (a great Apostle) being in the high Priests hall but once, denied Christ thrice: we may well thinke that they which dwell long in wicked Countries, and conuerse with wicked men, are somewhat tainted with their sinnes, if not altogether sowred with the leauen of their vngodlinesse.

Of

Of those whom they call Franks or Free-men, sojourning in Aleppo.

THE other sortes of Christians liuing in Aleppo, are such as are borne in other parts of Christendome, and onely sojourne there for a time to vse trafficke and trade in merchandise, and these are Englishmen, Italians, Frenchmen, Dutchmen, and others, whom they call by a generall name Frangi, that is, Franks, or Freemen. For all the rest, euen from the greatest Bashaw or Vizier vnto the poorest peasant, are slaues vnto the Grand Signiour, who onely is free; and all the rest are borne, brought vp, liue and die his slaues: for the Grand Signiour can commaund the head of any one of them at his pleasure.

Yea, if some great Vizier or Bashawe to whom he hath committed the gouernement of some Citie or countrie, fall into his disfauour, if he send but a Cappagie, that is, a Pursеuant to him with his writing, with a blacke seale in a blacke bore, none of them all dare withstand him, but suffer this base Cappagie to strangle him; though it be in the house before his wiues, children and seruants, yet none dare lift vp their hands against him.

There was a Bashawe of Aleppo, who gouerned the Citie and Countrie adioyning, who was in the disfauour of the King, and the King sent a Cappagie to strangle him, who inquiring for the Bashaws house at Aleppo, and vnderstanding he was at his Garden foure miles from the Citie, he rode and met him in the way, and opened his black box and shewed him his commission to strangle him, whereat his countenance changed, and he only craued this fauour, that hee might haue libertie to say his Prai-ers before he died; which performed, hee yéeldeth his head and was strangled, sitting on his horse before all his followers, which were at the least 100. men, and no man durst speake one worde against it, much lesse offer to resist him, but said, it was Gods will it should be so.

And not onely the great Turke doeth thus tyrannize ouer his

his daues, but euery Bashaw who hath gouernment ouer others in a Citie or Countrie, tyrannise ouer those which are vnder their regiment; and sometimes strangled, sometimes beheaded, and sometimes put vnto terrible tortures those who offend. Yea, oftentimes without offense; onely because they are rich and haue faire houses the Bashaw will lay to their charge such things as he himselfe knoweth to be vntrue, and put them to death that he may seaze vpon his goods.

There was a Sherife or a Green-headin Aleppo, whom they account Mahomets kinred, who offending the Bashaw and brauing him in tearmes as though he durst not punish him, he caused one of his officers to goe with him home, and when hee came before his owne doore, openly in the street to break both his legs and armes, & there let him lie, and no man durst finde fault, or giue him food; or Physician, or Chirurgion come to him; or wife or seruants take him into house, but there he lay all day, and should so haue continued vntill he had died for hunger, or dogs eaten him, had not his friends giuen money to the Bashaw to haue his throat cut to rid him out of his paine. And this is a common punishment amongst them.

And somtimes for small offenses, they will lay a man downe on his backe, and hoyse vp his feete, and with a cudgell giue them 300. or 400. blowes on the soles of their feete, whereby manie are lamed.

And some they set on a sharpe stake naked, which commeth from his fundament vp to his mouth, if he find not fauour to haue his throat cut sooner.

And some are ganched in this manner; they are drawen vp by a rope fastened about their armes to the top of a Gazouke or Gibbet full of hookes, and let downwards againe, and on what part soeuer any hooke taketh hold, by that they hang vntill they die for hunger.

And some in like sort are drawen ouer a Gibbet, and they being compassed about the naked waste with a small coard, the coard is drawen by 2. men to make them draw vp their breath, and still pulled straiter and straiter, vntill they bee so narow in the waste, that they may easily be cut off by the middle at one

blow, and then the vpper part is let downe on a hot grid-iron and there seared vp, to keepe them in sense and feeling of paine so long as is possible, and the neather part is throwen to the dogges, &c.

Unspeakeable is their tyranny to those that fall into their hands, not vnlike the tyrannie of the Spaniards towards the poore Indians who neuer offend them.

They, whom they call Franks or Freemen, liue in greater securitie amongst them then their owne people, by reason that they are gouerned by Consuls of their owne nation, and those Consuls also are backed by Ambassadours for the same nations which are alwaies Leigers at Constantinople: and when their Consuls abroad are offered wrong, they write vnto the Ambassadours, how, and by whom they are wronged: and then the Ambassadour procureth from the great Turk commandements to the Bashaw of Aleppo to redresse their wrongs, and punish such as offend them. Otherwise there were no dwelling for Franks amongst them, but they should be vsed like slaues by euery slaue.

And notwithstanding their Consuls and Ambassadours to, yet they are oftentimes abused by Turks both in words and deeds.

In words they reuile them as the Egyptians did the Israelites, and call them Gours, that is, Infidels: and Cupec, that is, dog: and Canzier, that is, Hogge: and by many other odious and reproachfull names. And though they strike them, yet dare they not strike againe lest they lose their hand, or be worse vsed.

They also oftentimes make Auenias of them, that is, false accusations; and suborne false witnesses to confirme it to bee true: and no Christians word will bee taken against a Turke, for they account vs infidels, and call themselues Musselmen, that is, True beleeuers.

This miserie abroad will make vs loue our owne Contrie the better when wee come thither. And that is the best lesson which I haue learned in my trauels, *Mundi contemptum*, that is, The contempt of the world. And S. Pauls lesson, Phil. 4. 11. In whatsoeuer state I am, therewith to be content.

Oh

Oh how happie are you in England if you knew your owne happinesse? But as the prodigall sonne vntill he was pinched with penurie abroad, neuer considered the plentie of his fathers house: So many in England know not their owne felicitie, because they doe not know the miseries of others.

But if they were here in this heathen Countrie, they would know what it is to liue in a Christian common wealth, vnder the gouernement of a godly king, who ruleth by Law and not by lust; where there is plentie and peace, and preaching of the Gospell, and manie other godly blessings, which others want.

And God long continue his mercies to our noble King Iames, and his whole Realmes, and giue vs grace as farre to excell other Nations in thankfulnesse as we doe in happinesse.

And thus for present I commend you to the most gracious protection of the Almightie IEHOVAH, beseeching him, (if it be his will) to send vs a ioyfull meeting, both in this world, and in the world to come. Amen.

Tuus χρίστε Ie κὴ κλίστε,

GVILIELMVS BIDDVLPHVS.

A LETTER SENT from *Ieruſalem* into England, wherein *relation is made of the voyage of fiue Engliſh*men from *Aleppo* in *Syria* (*omagena* to *Ieruſalem*, *and what famous Places, and memorable* Matters they ſaw in the way thither, *and at* Ieruſalem.

* * *
*

Salutem (ex animo) in Authore ſalutis, &c.

WOrſhipfull and my ſingular good friend, I being now (by the prouidẽce of God) at Ieruſalem, Captus amore tui, raptus honore loci, for the loue I beare to you, and delight I conceiue in this famous place, where our ſweet Sauiour Chriſt vouchſafed once his bleſſed bodily preſence; I could not but remember you with ſome ſalutation from hence, hauing ſuch choice of meſſengers (by reaſon of the great concourſe of people vnto this place at this preſent, from ſundry places of Chriſtendome) to tranſport my Letters vnto you: Nothing doubting but that as my former letters (which I haue hereto fore written vnto you both from Aleppo and other places) concerning my former voyages, and ſuch things as (by diligent obſerua-

tion) I noted in my trauels, were acceptable vnto you; so that this shall be much more acceptable, both in regard of the Place from whence it came, as also of the Matter subiect herein contained; being my voyage from Aleppo in Syria Comagena to Ierusalem, vndertaken this present yeere 1600. not moued as Pilgrimes with any superstitious deuotion to see Relikes, or worship such places as they account holy; but as Trauellers and Merchants, occasioned by dearth and sickneſſe, pestilence and famine in the City where we soiourne: which two are such fellowlike companions, that the Græcians distinguish them but by one letter, calling the pestilence λοιμὸς, and the famine λιμὸς: By reason whereof all trafficke was hindred, and those Merchants whom they call Frankes or Freemen, either remoued to other places; or such as staied in the City, caused their gates to be shut vp, and came not abroad vntill Sol entered into Leo, which is vsually the twelfth or thirteenth day of July, at which time the plague still ceaseth in this place, though it be neuer so great, and all that are then sicke, amend; and such as then come abroad, need not feare any danger. The Turkes, Moores, Arabians, and other Mahometans, neuer remoue for feare of any sickneſſe, nor refuse any mans company infected therewith; for they say euery mans fortune is written in his forehead, and that they shall not die before their time; not knowing what it is to tempt God, and to refuse ordinarie meanes. But in this interim, from the beginning of this sickneſſe (which was in March) vntill the expected and vndoubted end, when the Sunne entereth into Leo, we whose names are subscribed (for causes aboue mentioned) toke our voyage from Aleppo towards Ierusalem, hauing letters of commendation from Clarissimo Imo the Venice Consul, and sundry others of the chiefe Italian Merchants, to their Padres at Ierusalem, for our kinde vsage there, with liberty of conscience.

Anno Dom. 1600. March 9. after dinner we set forth, guarded with Ienesaries, and accompanied with sundry English, Italian, and French Merchants, who in kindneſſe rode with vs seuen or eight miles, to bring vs on the way, and then returned to Aleppo. But most of our English Merchants brought

vs

ds to Cane Toman, ten miles from Aleppo, where wée made merry with such good chéere as we brought with vs. For there was nothing to be had for money but goats milke, whereof we had as much as we would. Héere we purposed to haue slept all night, but hauing no other beds but the hard ground, with Iacobs pillow (a good hard stone) vnder our heads, vnaccustomed to such Downe beds, we could not sléepe, but spent the time in honest mirth vntill it was past midnight, and then our friends toke their leaue of vs, and returned towards Aleppo, and we procéeded in our iourney towards Ierusalem. The night being darke, and the way dangerous and théeuish, our Ienesarie, Byram Bashaw, willed vs euery one to take a match lighted in our hands, and to whirle it about, that the fire might be séene the further, to terrifie the théeues, lest they should surprise vs on the sudden. And when we came to suspicious places (as caues, rockes, barnes, or odde Cottages in the way) our Ienesarie vsed to ride before; and as fowlers beat vpon bushes for birds, so he (with his launce) would strike and beat vpon such places, lest wilde Arabs (which lie lurking in such places) should steale vpon vs on the sudden. Cane Toman.

When the day appeared, our way was pleasant and comfortable vnto vs, vntill we came to a village called Saracoope, whither we came about none, March. 10. And because our Seisenars or sumptor horses (which caried prouision for man and horse, as the custome of the Countrie is) were tyred, and wee our selues also (for want of sléepe the night past) wearied and hungrie, wee were constrained to lodge there all night on the hard ground by our horse héeles, in an old Cane distant from Cane Toman 28. miles. Saracoope.

March 11. betimes in the morning we departed frō Saracoop, and came betimes in the afternoone to a fine Village called Marrah, where there is a very faire new Cane builded by Amrath (commonly called Morat) Chillabee, sometimes Defterdare, that is, Treasurer of Aleppo, and afterwards of Damascus, who for the refuge of trauellers, & their protection against théeues, built a stately strong Cane like vnto Leaden-Hall in London, or rather the Exchange in London, where there are faire vpper Marrah.

romes for great men in their trauels, and the nether romes are for ordinary trauellers and their horses, but in hot wether the best make choise to sleepe on the ground in lowe romes, rather then in their chambers. The founder hereof also ordained that all Trauellers that way should haue their entertainement there of his cost. He alloweth them Bread, Pilaw and Mutton, which our Ienesaries accepted off; but we scorning reliefe from Turkes without money, sent vnto the village, where (besides our owne prouision which wee brought with vs) wee had also other good things for money. Marrah is distant from Saracoope 24. miles.

Lacmine. March 12. was a very rainy day, yet we trauelled all the forenoone vntill wee came to a village called Lacmine, which a farre off made shew of a very faire village; but when we came thither, we found it so ruinous, that there was not one house able to shroude vs from the extremitie of the shower: the inhabitants thereof hauing forsaken it and fled into the mountaines to dwell, for feare of the Ienesaries of Damascus, who trauelling that way vsed to take from them, not onely victuals for themselues, and prouender for their horses without money, but whatsoeuer things els they found in their houses. Onely there was a little Church or Chappel there in good preparation, whereinto (for a little money) we obtained leaue to enter, ourselues with our horses and carriage, and there we brought out our victuals, and refreshed our selues, and baited our horses, and rested vntill it left raining. After the shower, while our horses were preparing, we walked into the fields neere vnto the Church, and saw many poore people gathering Mallas and thæ leafed grasse, and asked them what they did with it: and they answered, that it was all their foode; and that they boiled it, and did eate it: then we tooke pitie on them, & gaue them bread, which they receiued very ioyfully, and blessed God that there was bread in the world, and said: they had not seene any bread the space of many moneths. We also gaue vnto them small pieces of siluer to relieue their necessitie, which they receiued gratefully, and wished that their Countrie were in the hands of Christians againe.

The

The shower ceasing, we rode from this Chappell and village of Lacke money (I should haue said Lacmin, but might say, lacke men and money tw) and rode forward vntill we came vnto a village or towne called Tyaba, where (because it was neere night) we desired to lodge, but could not be admitted into any house for any money, whereupon our chiefe Ienesarie Byram Bashaw went into an house, and offred to pull man, woman, and childe out of the house, that we might bring in our horses, and lodge there our selues. But when we saw what pitifull lamentation they made, we intreated our Ienesarie either to perswade them for money, or to let them alone. And vnderstanding that there was a faire City in our way, ten miles off, we fiue, with our Ienesarie being well horsed, rode thither, and left our carriage with the rest of our company at Tyaba, to come to vs betimes in the morning.

This City is now commonly called Aman, but of old it was called Hamath, 2. King. 17. Heere we lodged in a faire Cane, but on the cold ground, and vpon the hard stones, and thought our selues well prouided for, that we had an house ouer our heads to keepe vs dry. Heere we met with victuals for money, and prouender for our horses. On the morrow, the rest of our company came vnto vs from Tyaba, and one of our horses being lame, we staied there all that day to buy another, and met there that day another swaggering Ienesarie of Damascus, of our old acquaintance at Aleppo, called Mahomet Bashaw, who came from Ierusalem with Italian Merchants, whom he had guarded thither. These gaue vs good directions for our voyage, and told vs what dangers they had escaped. Hamath is from Marrah about fiue and thirty miles.

On the fourteenth of March we trauelled from Hamath, a pleasant way, and a short daies iourney, to a fine towne called vulgarly Hemse, but formerly Hus, distant from Hamath but twenty miles. This is said to haue beene the City where Iob dwelt, and is to this day called by the Christians inhabiting in those borders, Iobs City. And there is a fruitfull valley neere vnto it, called the valley of Hus, and a Castle not farre off, in the way to Tripoly, called Hus Castle to this day. But I make Hemse. Hus.

some doubt whether Iob were euer at this place, for Iob is said to haue dwelt amongst the Edomites or wicked Idumæans: and Idumæa bordered vpon Arabia Fœlix, and not neere Syria, where this City called Hus standeth, whence the Sabæans came, which with violence toke away Jobs Oxen and Asses. And Iob is said to come of the posteritie of Esay. And some thinke him to haue béene the sonne of Abram by Ketura. Yet might this City, now called Hemse or Hus, be the Land of one called by name Hus: for I doe finde in the Genealogies of the holy Scripture, three men of that name Hus:

One was Arams sonne, nephew to Noah, Gen. 10. 23.

A second was Nachors, Abrams brothers sonne by Milchah, Gen. 22. 21.

The third was of the posterity and kindred of Esau, as appeareth in his Genealogie, Gen. 36. 28. Whence some gather, that Iob was an Idumæan, of the posterity of Esau. But others affirme him to haue béene the sonne of Abram by Ketura. And not vnlikely that some one of these three might haue dwelt at this place in Syria, called Hus, which by corruption of time was called Hemse.

On the fiftenth day of March we went from Hus towards Damascus, which is foure daies iourney off, and all the way (vntill we came within ten miles of Damascus) is a desart, vninhabited, and a théeuish way; onely there are erected in the way certaine Canes to lodge in. But if they bring not prouision with them both for man and horse, and some quilt or pillow to sléepe on, the hard stones must be their bed, and the aire their supper: for some of their Canes are nothing but stone wals to kéepe out théeues. In Cities they haue very stately Canes, but not for Trauellers, but for themselues to dwell in; for euerie rich man calleth his house a Cane. But the Canes that stand in high waies, are in charity erected by great men, for the protection of Trauellers; but most of them are very badly kept, and are worse than stables. Our first daies iourney from Hus was a very vncomfortable and dangerous desart: we saw no house all the way vntill we came vnto a village called Hassia, where we lodged in an old Castle distant from Hus 22. miles.

Hassia.

March

March 16. From Hassia, we rode to an ancient Christian Towne called Charrah, where our prouision being spent, wee made supply thereof, and bought bread and wine of the Christians there dwelling. It is inhabited by Greekes and Turkes, but gouerned by Turkes only. There is but one Church in the Towne, which is dedicated to S. Nicolas, by the Christians, who first builded it. But both Christians and Turkes pray therein: the Christians on the one side or Ile of the Church, and the Turkes on the other. But the Christians are ouer ruled by the Turks, and constrained to finde them oile to their lamps in the Church. For the Turkes not only burne lamps in their Churches euery night, but during the whole time of their Lent they beset the battlements of their steeples round about with lampes. But when their Lent is ended, they burne lampes in their steeples onely once a weeke, and that is on Thursday at night, which is the Eue before their Sabboth. After we had refreshed our selues heere, halfe the day being not yet spent, we rode from hence to a poore village called Nebecke, or (as they pronounce it) Nebhkeh, where we lodged in an old Cane, distant from Hassio 27. miles. Charrah. Nebeck.

And vnderstanding at this place, that the way that we were to passe on the morrow, was full of Arabs, and that two daies before, many men were found in the way killed by them, wee feared to goe any further. Yet meeting with company contrarie to expectation (March 17.) we went forwards, and saw no house nor company all the day long besides our selues, vntil we came to a village called Cotifey, where wee lodged in a very stately new Cane, built by Synan Bashaw; and not altogether finished. This Cane doth far exceed that at Marrah (before mentioned) for herunto is adioyned a fair new Church and a Bazar, that is a Market place where trauellers may buy many good things. Heere is also meat for trauellers, and prouender for their horses to be had of the founders cost. And in the middle of this Cane, there is a faire large fountaine of water, of hewed stones foure square, wherein there is exceeding good water for Trauellers to drinke, and chambers for their lodging: but if they will haue any beds, they must bring them with them, or Cotifey.

ſleepe on the hard ground, as moſt men that trauell that way are wont to doe.

March 18. From Cotifey we had not much more than 20. miles to Damaſcus. The firſt ten miles was a deſart and dangerous way, and we hardly eſcaped danger; for an Arabian horſman ſeeing vs come, ſtood as a ſpie in our way, to view our ſtrength, and marked euery one of vs very narrowly, and what weapons we had; and then rode vp an high mountaine as faſt as if it had beene plaine ground, to acquaint his companions what a prey he had found for them. Whereupon our Ieneſarie caſt aſide his vpper garment, being a gamberloke, and bad vs all make ready our weapons, and he himſelfe rode before vs with his launce on his ſhoulders, expecting their comming vpon vs ſuddenly: but they hauing eſpied (from the top of the mountaine) fifty Ieneſaries of Damaſcus at the leaſt, with their Ianniſaries comming after vs, came not, and ſo by the prouidence of God we eſcaped their hands.

Damaſcus.

The other part of our way to Damaſcus was a pleaſant plain often miles in length, hauing many fruitfull villages, fine riuers, and pleaſant gardens thereon. At our entrance into this plaine or valley, riding downe an hill, we beheld the proſpect of Damaſcus ten miles off, whither we came about two of the clocke in the afternoone, and tooke vp our lodging in the middle of the City, at a Cane called in Moriſco, Cane Nebbe, that is, the Cane of the Prophet; but by the Turkes, Cane Haramin, where we hired three chambers for our mony, and our ſeruants bought our meat, and dreſſed it themſelues, as they did alſo all the reſt of the way where we could get any thing. To this end we tooke a Cooke with vs, and other ſeruants from Aleppo, to dreſſe our meat, and to looke to our horſes. Heere we met with Frenchmen, and other Chriſtians, ſtaying for company to go to Ieruſalem.

At Damaſcus many Iewiſh Merchants, and Greekes, and others, knew ſome of vs, and came to ſalute vs, and preſent vs with ſuch good things as they had, both wine, and bread, and kids, and fruit, &c. and lent vs very good beds, with ſheets and other furniture, which refreſhed well our wearied bodies.

March

March 19. and 20. we staied at Damascus to rest our selues, and see the City.

Of *Damascus*.

DAmascus is a most ancient City, and as Esay spake of it in his time, The head of Aram is Damascus : Isa.7.8. so Damascus is the chiefest City of Syria to this day. The situation thereof is most pleasant, being built on a plaine ground, strongly walled about, and a strong Castle therein, with many fine riuers running on euery side of it, especially Abanah and Pharpar, mentioned 2.King.5. which now are diuided into many heads.

The Turkes say, that their Prophet Mahomet was once at Damascus, and that when he saw the pleasant situation of it, and beheld the stately prospect of it, excelling all others that euer he saw before; refused to enter into the City, lest the pleasantnesse thereof should rauish him, and moue him there to settle an earthly Paradise, and hinder his desire of the heauenly Paradise.

It hath also many pleasant Orchards and gardens round about the Citie, and some waies for the space of a mile and more about the citie there are many Orchards, and great varietie of fruites: some called Adams apples, and Adams figs, & sundry other strange fruites. Damascus is called by the Turkes Sham, and they call it the garden of Turkey, because there is no place in all the Turkes dominions (especially in Syria, that yeeldeth such abundance of fruit. Heere we staied two daies and three nights to rest our selues, and see the Citie. And hauing a Greeke to our guide, hee shewed vs first a stately Muskia, or Turkish Church erected in the place where the Temple of Rymmon stode, mentioned 2.King.5. And two other memorable matters, mentioned Act.9.25. viz. the place where the Disciples let downe Paul in the night through the wall in a basket, whereof the Christians there dwelling, keepe an exact memoriall; taking vpon them to demonstrate the very place of the wal; which we not beleeuing, they confirmed it with this reason, that

Damascus was neuer ouercome; and that there haue bene Christians dwelling there euer since the time of Paul, and therefore might keepe a memoriall of the very place: But to let the place passe, the thing it selfe we know to be true.

He shewed vs also the house of Ananias, which is vnder the ground, whereinto we were led, downe a paire of staires from the streete, as it were into a Celler; and the doore being vnlocked, wee entred with candels into the place, where wee sawe two darke chambers, where a man cannot see to reade in the day time without candels; here they say, he liued in secret for feare of the Iewes. Many Christians comming thither to see that place, with a coale write their names on the wall, and there are so many names there already, that there is scarce rome for any other to set his name.

Some of them report Damascus to be built in the place where Kain killed his brother Abel. And some say it is neere it, and offered to bring vs to the place; but we refused.

They take vpon them also at Damascus to demonstrate the place where S. George was buried, so they do likewise at Aleppo, but I thinke the one to be as true as the other.

Salhia. There is a fine towne nere vnto Damascus, about two or three miles distant on the side of an hill, called Salhia, from whence a man may behold the prospect of the Citie of Damascus most pleasantly, with the gardens and pleasant places about it.

At Damascus we met many thousand Turkes going on Pilgrimage towards Mecha in Arabia to visit Mahomets sepulchre, as they vsually doe euery yeere about their Byram time; for they hold that whosoeuer once in his life time shall not goe on Pilgrimage to Mecha, to see the sepulcher of their Prophet, shall neuer enter into Paradise. And therefore some of them goe thither often in their life time, partly for deuotion, and partly to buy merchandise. For there are brought thither at that time of the yeere, great store of commodities from India, Persia, and other places; and none may by or sell there but Mahometans. And it is forbidden to all Christians vpon paine of death to come nere Mecha within fiue miles: partly, lest they should marre their markets; but chiefly, lest they should see their folly

or rather madneſſe in worſhipping an iron ſepulcher, after the ſight whereof, many of their old men (which thinke neuer to come thither againe) vſe to pull out both their eyes, after they haue ſéene ſo holy a ſight (as they account it) as their Prophets ſepulcher, and thinke thereby to inherit heauen.

Tantum relligio potuit ſuadere malorum.

that is:

In ſuch ſhamefull ſort themſelues to deface,
Their Religion mooues them for want of grace:

And whoſoeuer (ſay they) dieth in his pilgrimage thither, or returning from thence, is ſure to goe to Heauen preſently. And they that haue béene there but once, are alwaies after called Hogies; that is, Pilgrimes: and are called by that name in this manner. Hogies.

If his name before were Mahomet, he is at his returne called Hogie Mahomet. If before Muſtapha, he is alwaies after called Hogie Muſtapha, &c. And they that haue béene often at Mecha and returne againe, are called great Hogies. And euery yéere when the Carauan of Pilgrimes returneth from Mecha, he that hath béene there oftneſt is called The great Hogie: and is greatly honoured of them all, for he rideth before them all in more ſtately apparell then they, with flowers and garlands about his horſe, and when they come néere any great Citie, the chiefeſt men in the citie ride forth to méet him, and bring him into the Citie with great ſolemnitie.

They falſly affirme that this their Temple at Mecha in Arabia was built by Abraham, and they prepare themſelues with greater care to goe to worſhip there, then many Chriſtians do when they come to the Lords Supper: for they diſburden their hearts of all hatred and malice, and reconcile themſelues one to another, &c. Otherwiſe they hold that all their labour is loſt, and that they ſhalbe neuer a whit the better for their Pilgrimage. But if they forgiue one another, and repent them for their former ſinnes, they thinke there to obtaine ful remiſſion of all their ſinnes, and that at their returne they are pure and without ſpot.

March 21. We departed from the City of Damaſcus, and about

bout fiue or six miles from the City, passed by a village called Daria, néere vnto which we saw a great multitude of men, women, and children on their knées in the high way: and by that time they had ended their deuotion, we drew so néere as to salute them; and asking what they were, it was told vs that they were all Christians of sundry Nations, viz. Armenians, Greeks, Chelsalines, Nestranes, and sundry others, who went to Ierusalem to visit and worship the holy places there. We asked further, what they meant to fall on their knées in that place: they answered vs, that it was the place where *Paul was conuerted, and that it was their custome when they trauelled that way, to fall on their knées, and pray vnto God to conuert them. They were in number at the least foure or fiue hundred people. There was a Gréeke Patriarke, and an Armenian Bishop in their company. Many of them knew vs, (hauing séene vs in Aleppo) and saluted vs by our names. We rode a while in company together, and lodged all together that night at a Cane called Sassa, distant from Damascus 26. miles.

Daria.

*Mucro, furor Sauli, liber est conuersio Pauli.

Sassa.

March 22. We rode before the rest of the company. Our way that we trauelled all this day was exceeding bad, rocky, watrish, and barren, called Arabia Petrea, where our horses often times stucke fast in the puddles and miry places, and sometimes ready to breake their owne legs, and their Riders necks among rocks and stones. It was neither pleasant going on foot, nor riding this way, for there was no path nor euen ground, but huge stones and rocks so néere together, that our horses could goe but a foot pace, and often times met with such marishes and quagmires, that we were constrained to goe farre about before we could finde better waies to passe ouer. It is also exceeding cold in this place allwaies (in respect of other places in that Country) for there are neither trées, nor houses, nor high hils to kéepe away the violence and force of the winds. The Carauans that trauel vsually that way betwixt Damascus and Egypt, say that this daies iourney troubleth them more than all the rest, and that they neuer passe by that way, but they leaue two or thrée of their Camels behinde them, some misfortune or other befalling vnto them. We saw also in sun-

Arabia Petrea.

drie

drie places this way, the carcases of many dead cammels which haue miscarried amongst the rocks. It is also a very theeuish way, full of wilde Arabs : yet (by the prouidence of God) wee came safely that day to Conetra, where we lodged in a good Cane, distant from Sassa 28. miles.

After our tedious trauell to Conetra, finding the place pleasant at our comming thither, we walked about to solace our selues in beholding the greene pastures and running riuers nere vnto it, and in viewing the order of sundry Nations there assembled together from sundry places. Some comming from Egypt, and bound to Damascus, pitched their tents without ths Cane, neere vnto the riuer. Others comming from Damascus, and bound to Ierusalem, accommodated themselues (in such sort as they could) within the Cane. But especially in a Bazar (like vnto a cloister) adioining to the Cane, wee toke pleasure to walke vp and downe some few turns, which the Turks beholding, wondred at vs: (for it is not their custome in those hot Countries to walke vp and downe as we doe in cold Countries, but to sit still on the ground like brute beasts) and one of them came vnto vs, and asked vs what we meant to walke vp and downe in such sort, and whether we were out of our way, or out of our wits. If your way (said he) lieth toward the vpper end of the cloister, why come you downwards? And if at the nether end, why goe you backe againe? We answered him, For our pleasure. He replied, that it was greater pleasure to sit still, than to walke vp and downe when we need not. But their brutish sitting stil on the ground was as strange vnto vs, as our walking vp and downe was to them.

It seemed no lesse strange vnto them to see a Christian with a cut dublet: and they called him fole, and asked him what hee meant to make holes in his coat: for they neither cut nor pinke any of their garments, but weare them all plaine, sparing for no cost to guard them with lace of siluer and gold if they be able.

And such as weare long haire on their heads, the Turkes call slouens, and account them sauage beasts; for they themselues weare no haire on their heads at all, but shaue them euery weeke once, and keepe them warme with a Turbant of white

shash made of cotten wo'e, which they neuer vncouer in their salutations to any man, but bow their heads, with their hands on their breasts.

But if a man haue a faire long beard, they reuerence him, and say he is a wise man, and an honourable personage. But if they haue no beards at all, they call them (if they be yong) Bardasses, that is Sodomiticall boies. But if they be men growen, and haue no beards, they call them soles, and men of no credit; and some of them refuse to buy or sell with such, and say they haue no wit, and that they will not beleeue them, &c.

March 23. We had a more pleasant way; for the first ten miles wee rode thorow the fields and a very pleasant Parke. But when wee came out of this Parke or Forest, wee were somewhat troubled, partly by reason of the bad way, and partlie by bad people in the way. The way was stony and rockie (as the former daies iourney was) but yet dry, and not long, for it was but the descending downe a rockie hill, where though the way were dangerous vnder our feet, yet it was pleasant before our faces, for wee beheld the prospect of part of the holy Land, viz. Galile.

But at our descending downe this mountaine, the people did more trouble vs then the way; for there sate amongst the rocks in our way many Turks and Arabs, with maces of Iron and other weapons, who staied vs and demanded Caphar or tole money; we were glad to giue them content that wee might passe safely by them, as Iacob was glad to send his brother Esau gifts, for a Ne noceat (as the Lawyers speake) that is, for feare of danger.

But the Carauan of Christians, who came after vs, though they were many hundreds, yet some of them being not able, some not willing to pay so much mony as they demanded, were shrewdly beaten with their iron maces. There was a Iesuite in their company, who escaped not without stripes, whereat (as I haue heard) he reioiced, and counted it meritorious, in that he suffered such misery in so holy a voyage. And in my hearing, at Ierusalem one of his companions told him, that he merited much to sustaine such trauell and labour, and be at so great

cost

coſt and charges, and ſuffer ſo many ſtripes for Chriſts ſake: But I know, had it not bæne more for loue of his purſe than for loue of Chriſt, he might haue eſcaped without ſtripes, yet with theſe kinde ſpæches, Marhabbah Ianum, that is, Welcome my friend or ſweet-heart.

At another place in my trauels I heard a Friar bragging of his good workes, and saying, that hæ had done ſo many good workes, that if he ſhould kill thræ men, his good works would make ſatiſfaction, and merit remiſſion for them all. To whom one in my company anſwered, that by his murder he might merit indæd a double reward, viz. death in this life, and damnation in the life to come, for blood will haue blood; For whoſoeuer ſheddeth mans blood, by man ſhall his blood be ſhed. But to let paſſe theſe Ieſuiticall Iebuſites, or Iebuſiticall Ieſuites: In that theſe trauellers were thus beaten for ſparing their purſes, and though they were many hundreds, durſt not ſtrike them againe, hære I may fitly take occaſion to teach thoſe that purpoſe to trauell into Turkey, how to behaue themſelues. If they be ſet vpon by thæues, they may defend themſelues in their trauels, if they be ſtrong enough; but if they be poling officers (as theſe were) they muſt not be contradicted. But neither in their Cities, nor in their trauels, may they ſtrike againe though they be abuſed and beaten by any man (except they be thæues and robbers) for if they doe, they ſhall either be put to death, or haue their hand cut off. Neither if a man receiue a box on the eare at any of their hands, muſt he giue one bad word, or loke frowningly vpon him that ſmote him: for then he will ſtrike him againe, and ſay, What, Goure? Doeſt thou curſe me, and wiſh that the Deuill had me? But he muſt kiſſe his beard, or the ſkirt of his garment, and ſmile vpon him, and then he will let him paſſe.

An admonition for Trauellers.

Wherefore, trauellers into thoſe parts muſt loke vpon the picture of a ſeruant as of old he was wont to be painted, that thereby they may learne how to behaue themſelues in trauell.

I read, that of old they were wont to paint the picture of a ſeruant at the doores of their houſes, that their ſeruants might ſæ how they ſhould behaue themſelues. And he was painted on

this manner; With the snout of a Swine, the eares of an Asse, the feet of an Hart, with hands open, with his garments cleanly, and on his head a bonnet, hauing on his backe a coulestaffe, with two vessels, the one hauing in it fire, the other water.

This description, though it be rude and homely, yet it teacheth plainly seruants and trauellers their duties.

The Swines snout declareth that they must not be daintie mouthed, but must be content with any meat which God hath prouided for man.

The Asses eares, that they must patiently heare the sharpe spæches of their Masters, without answering againe.

The Harts feet, that they must be swift in doing their businesse.

Their Hands wide open, that they must be faithfull, not deceitfull: They must doe nothing closely or secretly: They must haue their chests, their hands, their hearts open to their Masters eie and commandement, when it pleaseth him to call them to account.

Their garments comely and honest, which their bonnet declares, that they must not be slouenly, but handsome and seemly apparelled, and yet not proudly aboue their degrées.

The coulestaffe on their shoulder, that they must not refuse to doe any worke, no not to carry water.

And the fire and water, the one before them, and the other behinde, sheweth their discretion in their businesse: They must not mingle fire and water together.

Most of these qualities are required in Trauellers. In diet they must not be dainty, but eat what they can get. Their eares must not be nice, for they shall heare speeches enough to offend them. Their feet must be swift to flie from dangers: Their hands wide open to giue liberally: Their apparell also must be neat in Cities where they soiourne, for their credit: But when they trauell abroad, it must be simple, for their safety: for the baser their apparell is, the better shall they passe: for if they weare good apparell, their throats will be cut for their apparell, and hope of much money: for those that go braue they account rich. And whereas in seruants it is commendable

to

to haue asses eares; in trauellers it is needfull to haue asses backes also, to beare all abuses in good part, and rather to beare an hundreth abuses then to offer one.

Wherfore seruants and trauellers must alwaies remember this Distichon, or couple of verses following.

Nobile vincendi genus est patientia, vincit
Qui patitur: si vis vincere, disce pati.

that is,

A noble kind of conquering
is patience to see and heare:
He which forbeareth, conquereth,
If thou wilt conquer, learne to beare.

But to leaue these matters, and to procéede to my voiage. At the foote of this mountaine there is an old Cane where vsually trauellers lodge: but it béeing not yet noone, we resolued to trauell 18 miles further, to the Sea of Galile. At the foote of this stony hill, hard by this Cane, there runneth a pleasant riuer, which diuideth Siria from Galile. And ouer this riuer there is a fair bridge, the one end whereof is out of the holy land, the other in it. This riuer is called Jordane, the head whereof commeth from Mount Libanus, and maketh three Seas. Iordan.

The first is the waters of Maron which wee left on our right hand, about ten miles off. The other on the left hand, which lay in our waie as we should trauell.

The second is the sea of Galile, or Tiberias, or lake of Genezereth.

The third is the Sea of Sodome, called Mare mortuum, where the riuer Iordan endeth.

The bridge that crosseth this Riuer Iordan at the entrance into the holy land, is called Iacobs bridge; for two causes.

First, it is said that there Jacob met his brother Esau.

Secondly, that there Iacob wrestled with an Angel.

A description of the Holy Land.

THE whole Holy Land of old was called Chanaan, and it was deuided into three parts, viz. Galile, Iudea & Palestina. Later writers haue called all by the name of Palestina. The first

Iacobs bridge.

part of Canaan called Galile, beginneth at this bridge, and to this day it is a very pleasant and fruitful Countrie. After wee were entred into Galile about 2. miles from the bridge, our Ieni. farie asked vs whether we would go vp to a mountaine, and so to Saphetta neere vnto mount Carmel, which is a place of leaning for Iewes; or keepe the lower way, and goe by the sea of Galile, which is the pleasanter way: and thereof we made choise; and toke Saphetta in our way afterwards.

About seuen miles from Iacobs bridge, our guide brought vs to a well, adorned with marble pillers, and couered with stone, which he said to haue beene the pit whereinto Ioseph was put when his brethren sold him to the Ishmalites. But it seemed to vs incredible: first, because that was a dry pit, and this is ful of sweet water.

Againe, Iacob dwelt at Hebron twelue miles beyond Ierusalem, and his sonnes kept sheepe in Shechem. And that dry pit whereinto they put Ioseph was at Dothan (which we saw afterwards) And this pit which they shewed vs with marble pillars, was in Galile; not neere Dothan nor Shechem where Iosephs brethren kept their fathers sheepe.

But by others of better iudgement wee vnderstood that this also was called Iosephs pit, or well, because it was built by one Ioseph, not Ioseph the sonne of Iacob, but some other. But the ignorant people which trauell that way, are apt to beleeue any things that is told them. About ten miles from this well, we came to a Cane called by the Moores Minium, but by the Turkes Missia, hard by the sea of Galile, where we lodged all night, hauing trauelled that day by computation 36. miles.

The foure and twentieth of March we rode along by the Sea of Galile, which, Iohn 6. 1. is called by two names, viz. the Sea of Galile or Tiberias. Galile, because it is in Galile: And Tiberias, because the City Tiberias was built by it, and Bethsaida an other ancient City; of both which we saw some ruinous Wals. And it is said in that Chapter (Iohn 6. 1.) that Iesus went ouer the Sea of Galile: and in an other place that he went beyond the Lake. And Luke 9. 10. It is said, that hee went into a solitary place, neere vnto a Citie called Bethsaida, which

Galile.

place

place of Iohn I learned to vnderstand better by seeing it, then euer I could before by reading of it. For, seeing that Tiberias and Bethsaida were both Cities on the same side of the Sea, and Christ went from Tiberias too, or neere vnto Bethsaida; I gather thereby that our Sauiour Christ went not ouer the length or breadth of that Sea; but ouer some Arme, bosome or reach thereof, viz. so farre as Tiberias was distant from Bethsaida; which is also confirmed in that it is said elswhere, A great multitude followed him on foot thither; which they could not haue done if he had gone quite ouer the Sea, to the other side among the Gergesens, which is out of the holy Land. And therfore this Sea of Galile, is also called the Lake of Genesereth, because the Countrey of the Gergesens is on the other side the Lake, from whence the Swine ran headlong into the Sea and were choaked therein: and as that place was out of the holy Land; so the people which then inhabited it, were as far from holines, when they requested our sauiour Christ to depart out of their Coasts. And such like holy people inhabite there still, viz. wild Arabs, and Turks, &c. We sawe also (neere vnto this Sea) the place where that Towne (mentioned Iohn 2. 1. called Cana of Galile. stood, where our Sauiour Christ at a mariage turned water into wine; in place whereof there standeth now a poore village inhabited by Turks.

This sea of Galile is (by computation) in length 8. leagues, and in breadth 5. leagues, and euery league is three miles; and then it encloseth it selfe into a narrower compasse, carrying but the breadth of an ordinarie riuer vntill it come to Sodome, where it endeth, which is called mare mortuum, that is, The dead Sea.

After we had rode about seuen miles by the sea of Galile, we left it on our left hand, and ascended vp a mountaine on the right hand.

This mountaine was not very steepie, but exceeding pleasant and fertile, for (being the springtime) it was so beset with such varietie of flowers among the greene grasse, that they seemed to flire in our faces, and to laugh and sing (as the Psalmist speaketh) as we went. Psal. 65. 13.

This

This is said to bee that mountaine mentioned John 6.9. where our Sauiour Christ wrought a miracle in feeding 5000. men with fiue Barley loaues, and two fishes.

When we came to the top of the mountaine, we saw Saphetta on the right hand, a Vniuersitie of the Iewes where they speake Hebrew, and haue their Synagogues there. The Citie Saphetta is situated on a very high hill with three tops, and so the Citie hath three parts; one part is inhabited by Iewes, the other two by Turkes. We asked some Iewes whom we knew formerly to haue béene Merchants of Aleppo, what they meant to leaue their trade and to liue there: They answered, they were now olde and came thither to die, that they might bée nérer to heauen: wee told them, that howsoeuer they might séeme there to bee nérer to heauen whiles they liued, because they dwelt on an high mountaine, yet that they should not bee nérer vnto heauen when they died, vnlesse they repented and beléeued in Christ, &c. The Iewes haue here more libertie then in any part of the holy land. They dare not come to Ierusalem for feare lest the Christians there dwelling, stone them.

Whiles wee were at Saphetta, many Turkes departed from thence towards Mecha in Arabia. And the same morning they went, we saw many women playing with Tymbrels as they went along the stréete, and made a yelling or scriking noise as though they cryed. We asked what they meant in so doing? It was answered vs, that they mourned for the departure of their husbands, who were gone that morning on Pilgrimage to Mecha, and they feared that they should neuer sée them again, because it was a long way and dangerous, and many died there euery yéere. It séemed strange to vs, that they should mourne with musicke about the stréetes, for musicke is vsed in other places at times of mirth, and not at times of mourning. But they did it but Paruæ consuetudinis causa. For a litle customes sake. And I doubt not but many of them were glad for their departure, and would be glader if they would neuer come againe, they vse them so kindly.

And vnder pretence of deuotion, many trauell to Mecha to buy their Indian and Persian commodities: for many of them

see

see their palpaple ignorance, and in secret speake against it to those with whom they may be bold, and say, their religion is naught, yet (being merchants) to auoid pouertie they trauell thither amongst the rest. So true is that common and commendable saying:

Impiger, extremos, currit mercator ad Indos:
Per mare, pauperiem fugiens, per saxa, per ignes.

that is,

The Merchant man though slowe of foote,
To th'Indian shoare doeth runne:
By sea, by land, by fire, by sword,
That pouertie he may shunne.

Yea there was one of their chiefe learned men in Constantinople, Anno Dom. 1604. spake against their Alcoran, which is the booke of all their religion, but he lost his head for his labor, which he willingly and chearefully yeelded vnto them.

All the way which we trauelled this day, was very pleasant; and all the ground both hils and dales very fruitfull, according as it is described by Moses. Deut. 8. 7. 8. and Deut. 11. 10 and, 11. And we came that day, about two of the clock in the afternoone to a village called in the Arabick tongue J-nel Tyger, that is (by interpretation) The Marchants eye, wherein there are two very faire Castles for trauellers to lodge in from danger of wilde Arabs, which abound in those parts: we toke vp our lodging in the nearest castle which is the faireſt. J-nel Tyger.

After wee had refreshed our selues, and slept a while: beeing hard by mount Tabor, we desired to ascend to the top of it, and so much the rather because I had read that the Papists to prooue the primacie, or supremacie of Peter aboue the rest of the Apostles, alledge this for one argument, after that Christ was transfigured vpon mount Tabor (as we read Matth. 17. 1. 2. &c.) and there appeared to them, Moses, and Elias, talking with him, Peter said to Jesus, Master, It is good for vs to bee heere, Let vs make heere three Tabernacles, one for thee, and one for Moses, and one for Elias. Which (say they,) at his request was done, and remaine there to this day: which to make triall of, wee toke Ally (one of our Janesaries,) and rode towards the mountaine. But Tabor.

Mount Tabor

vnderstanding that it was very dangerous by reason of wilde Arabs which lodged in caues and rockes and bushes about the mountaine, we hired some of the principall Arabs to goe with vs and guard vs from the rest. And as we went, we beheld the prospect of the mountaine to be very pleasant, somewhat steepy, but not very high (in respect of some other mountaines thereabout) nor very large, but a comely round mountaine, beset with trees and thicke bushes, which at that time of the yeere flourished greene: we rode so farre as we could for steepinesse and then left some of our seruants at the foot of the mountaine to keepe our horses, and tooke vpon vs to clamber vp on foot, which we should neuer haue been able to haue done, had there not beene very high grasse, sprigs, and bushes to hold by.

One of our Arabs went vp before vs, as fast as if it had been euen ground, but we came very slowly after, which he perceiuing, would looke backe, and often vse these words to cheere vs, Gel, Gel, Gel, that is, come, come, come: And sometimes these, Ish halac Seeadi; How do you masters. We were almost al out of breath, and one of our company cried, For the loue of God let vs returne, for I can goe no further, Oh I shall die, I shall die. Whereupon one of vs being nearer the top than he himselfe supposed, (to cheere the rest) said, Come cherefully; I am on the top; which somewhat hartned the rest: otherwise they had all gone downe againe.

Being on the top, we rested a while to take breath; and then we walked vp and downe the top of the Mount, and saw onely one house, or rather low cottage, vninhabited, hauing onely two darke roomes in it, meet for foxes or iackals to lodge in, and saw no signs of any other tauerne or tabernacle. Only we vnderstood that (many yeeres since) there was a Monasterie there inhabited by Popish Friers, but being molested by the Arabs, tooke away the holinesse with them, and left the mountaine behind them; yet still they call this mount Tabor in Italian Monte Santo, that is, the holy mountaine: as if there were some inherent holinesse in the mountaine.

And two daies after we had beene there, came a Iesuite and two Friers with a yong Gentleman of Parris in France, who

was

was a Protestant; and some other company with them, who had a desire to ascend to the top of this holy mountaine, & went all together vntill they were wearie which was at the foote of the mountaine, and in the heat of the day: wherefore the French Gentleman said, he would stay for them there vntill they returned, but was himselfe already weary and would goe no higher; the Iesuite and Friers reproued him, and called him foole, and told him he did not know what hee might merit by going to the top of that holy mountaine. Merit, (said the Gentleman) what may I merit? Thou maiest merit (said they) 50. yeeres pardon. The Gentleman, to breake a iest with them, asked them whether he might merit fiftie yeeres pardon for the time past, or for the time to come: If (said he) for the time past, I am not so old (for he was but twenty two yeeres of age) if for the time to come, hee did not thinke hee should liue so long. They answered him, if he did not liue so long, he might giue the yeeres which remained to his friends. Yet could they not perswade him to goe vp any higher.

Conference betwixt a Iesuite and a Protestant.

Merit-mongers.

The same Iesuite called this French Gentleman, Heretike, because he did not professe himselfe a Romanist: He denied his argument; and although he was not able to dispute with him Scholar-like, yet he answered him Christian-like, and told him that he did abhorre the name of Rome, and the nature more: The Iesuite said, Thou scarce knowest the name, much lesse the nature of Rome. The Gentleman replied, I haue read of both. And that Rome had a name according to her nature, hee shewed by these verses following:

Roma quid est? Quod te docuit præposterus ordo.
Quid docuit? Iungas versa elementa, scies.
Roma amor est: Amor est? Qualis? Præposterus. Vnde hoc?
Roma mares. Noli dicere plura: Scio.

The same in English:

Rome what is? A Loue. A loue? What loue?
Contrary vnto kinde.
How so? Rome loueth men. No more.
Cease speech. I know thy minde.

He further told him, that he had bene at Rome, and both sene and heard there the manner of life which he and his fellow Iesuites lead, and that he was not ignorant how odious they were euen vnto other Papists, amongst whom one of them gaue him a Hymne made (by a Papist at Rome) against Iesuites, a copy whereof he gaue vnto me, which I haue thought good here to set downe, that the world may see that vnity both in Religion and Conuersation amongst them, whereof they make such boast, when as one sect of Papists maketh Rythmes and Hymnes to the disgrace of another, in such ridiculous maner as followeth:

Hymnus hic est modus vitæ,
Quo vtuntur Iesuitæ.

O Pulentes ciuitates,
Vbi sunt commoditates,
Semper quærunt isti Patres.

Bonum panem, melius vinum,
Non recipiunt peregrinum,
Neque surgunt ad matutinum.

Carne pingui vitulina,
Per quam exul est vaccina,
Plena est horum coquina.

Indij Galli atque pauones,
*Quorum cibus sunt * macherones,*
*Horum patrum sunt * buccones.*

Crocum, piper, cum amomo,
Et quæ nullus sanctus homo
Habuit, habent isti in domo.

Quando vocant carcerati,
Bonis omnibus priuati,
Dicunt, Summus occupati.

* An Italian word, signifying graine, wherewith they feede their Poultry fat.

* An Italian word, signifying bits, or morsels.

Sed

Sed si vocant potentes,
Diuitijs affluentes,
Rogant Deum & omnes gentes.

Diuitumque patrimonia,
Magnatumque matrimonia,
Ficta tractant sanctimonia.

Si quis diues infirmatur,
Pro eius morte Deus rogatur,
Quando hæreditas speratur.

O lupinam feritatem,
Prædicando charitatem,
Nostram rapiunt hæreditatem.

Habent opes Venetorum,
Grauitatem Hispanorum,
Et potentiam Romanorum.

Si quis quærat regia officia,
Ecclesiastica beneficia,
Horum dantur amicitia.

Dominantur temporale,
Dominantur spirituale,
Dominantur omne: & vale.

The same in English:

This Hymne the vsuall forme doth giue,
In which the Iesuites doe liue.

TO wealthiest Cities, where the rather
They most commodities may gather,
Flies euery Iesuitish Father.

Best wine they drinke, and eat good bread,
With which no stranger sees them fed,
Nor notes how long they lie in bed.

With grosse beefe they will neuer deale,
But (for it) fat and tender veale;
To their full kitchins still they steale.

Jndian Cocks and Turkeies great,
Fed alwaies with the purest wheat,
Are those bits that these Fathers eat.

Saffron, pepper, nourish them,
And roses of Ierusalem,
Of which no holy man doth dreame.

When prisoners for their charity call,
They say, We are depriu'd of all,
And must to our deuotion fall.

But when their mighty friends, and rich,
Require their helps, they God beseech
For them, and thorow all Nations preach.

Th'inheritances of rich heires,
And Princes nuptiall affaires,
Disposeth this fain'd zeale of theirs.

When rich lie sicke, and these men gape,
To haue their riches feed their rape,
They pray God they may neuer scape.

O wilde and woluish Cheuisance,
That when they charity aduance,
They rauish our inheritance.

Venetian wealth they ſtill apply,
Affect the Spaniſh grauitie,
And build on Romes authoritie.

If princely offices be ſought,
By Ieſuites they muſt be wrought,
And with rich ſpirituall liuings bought.

In temporall ſtate they beare the bell,
In ſpirituall ſtate as much excell,
In all ſtates they command. Farewell.

We our ſelues, when we had ſéene enough this Mount, returned againe to the Caſtle with good ſtomacks to our ſupper, and wearied bodies, deſiring reſt. Tabor is diſtant from Galile not much aboue twenty miles.

March 25. being the Feaſt of the Annunciation of the Virgin Mary, and (according to the computation of our Church of England) the firſt day of the yéere 1601. we trauelled ouer very pleaſant fields all the way, the fields of Baſan, not farre from the Mount Baſan, where there was exceeding good paſture, and fat cattell: only we wanted good water to drinke, and our wine was ſpent, and the day exceeding hot. Mount Baſan.

We ſaw in our way ſome remnants of that old Tower or Fortreſſe mentioned 2. King. 5. 24. where Gehazi the ſeruant of Eliſha ouertooke Naaman, and tooke of him two tallents of ſiluer, and two change of garments. We ſaw alſo many other places worthy obſeruation, but (for want of a good guide) we knew not the names thereof, for the Turkes inhabiting thoſe Countries, haue giuen new names to moſt places. This was the pleaſanteſt daies iourney we had in our whole trauell. I neuer ſaw more fertile ground and pleaſant fields, and ſo much together, all the whole day from Mount Tabor to a village called vulgarly Ienine, but of old En-gannim, whereof we read Ioſh. 15. 34. Néere vnto this village is the place where Ioel beheaded Siſera, mentioned Iudg. 4. 21. En-gannim.

En-gannim. En-gannim is distant from Mount Tabor twenty two miles. It is a very pleasant place, hauing fine gardens, and orchards, and waters about it. We staied heere all the day (March 26,) because (the Turkes Romadan, which is their Lent, being ended) on this day began their Feast called Byram; and our Ienesarie was loth to trauell on that day, being their Feast day, and so much the rather, because his name also was Byram.

March 27. Riding from En-gannim, we were endangered twice: First, by certaine theeues dwelling neere vnto En-gannim, who made vs pay Caphar or pole money twice, once at En-gannim. And when we departed from thence, they pursued vs with bowes and arrowes, and other weapons: we withstood them long in parley; at length euery man prepared his instruments of death ready for battle. Our Ienesaries kinsman Fatolla had his musket ready, and being about to giue fire, was staied by our Ienesarie, who saw not only these Arabs present very desperat, with their bowes and arrowes ready drawen, but messengers also sent to raise vp all the whole rabblement thereabout vpon vs; he told vs we were best giue them content or else we were all but dead men: wherefore to auoid further danger, we gaue them their owne desire, vpon condition, they would pursue vs no further, nor suffer any of their company to molest vs: the chiefest of them answered, Stopherlo, Stopherlo, that is, God forbid, God forbid we should do you any harme, if you pay vs what wee demaund; which we did with all speed, and rode away from them being glad we were rid of them.

About ten miles from them we rode through a wood, (a very fit place to harbour theeues, who had killed certaine men trauelling that way the day before, and take away both a man and horse from the Carauan which followed after; and a woman also riding on an asse with their cariage) and (as our guide tolde vs) he neuer trauelled that way but he sawe some men killed: and therefore bade vs all charge our pieces and shot off when he bade vs, though we saw no bodie, lest the wild Arabs should set vpon vs on the suddain, lying in ambush, which wee also did in a place most dangerous, to daunte the enemies before we saw each other. But before we came vnto the most dangerous

place

place, there ouertoke vs many Turkes well armed, who dwelt in Jerusalem, and were glad of our company thither. And shortly after we had discharged euery man his peece, we saw a great company of Arabs on an high mountaine neere vnto our way, yet out of the reach of our shot, who perceiuing vs to be too strong for them, durst not set vpon vs.

And so (by the prouidence of God) we came that night to an ancient and famous City, (situated in a fruitfull valley betwixt two mountaines) called Sychar, a City in Samaria, mentioned Iohn 4. Neere whereunto we saw Iacobs Well, where our Sauiour Christ asked water of the woman of Samaria. We came thither in good time, for we were exceeding thirsty, and drunke thereof liberally and freely. The water thereof goeth downe very pleasantly, like vnto milke. Samaria. Sychar. Iacobs Well.

From Iacobs Well we went into the City, and lodged in a very ancient stately Cane, but very badly kept. It had beene better for vs to haue slept by Iacobs Well, as others did; for here we slept on the hard stones neere vnto a Chapel in the middle of the Cane, vnder two or three great figge trees and mulberry trees, where we were scarce safe from theeues; for we had some things stollen from vs in the night, whiles we slept vnder the trees on faire broad stones, whereunto we ascended by a faire stone paire of staires, six or seuen steps from the ground. Sychar is distant from En-gannim 27. miles.

March 28. We staied at this City in Samaria, called of old Sychar, but at this day commonly, Napolis; for the Holy Land hauing beene often conquered, hath had new names imposed vnto all the chiefe Cities, and most other townes and villages also: partly by Godfrey of Bulloine, who conquered that contrey in the yeere 1098. But chiefly by the Turkes, who conquering the Holy Land and al the Countrie about it, haue changed the names of places, to rote out all memoriall of reuenge in the hearts of posteritie (as they supposed.) Yet the chiefest Cities are still knowen by their ancient names, though other names haue beene giuen thereunto. As for example, Damascus which was so called of old, is still knowen by that name, though the Turks call it Sham. And Ierusalem which they call Cuts, Napolis.

or rather Kuds, comming (as I suppose) of the Hebrew word קדש, Kadasch, which signifieth to sanctifie or to be holy: or of Kadosch, which signifieth holy. And (as they themselues say) the word Cuts or Kuds (whereby they call it) signifieth a holy City in their language.

The cause of our staying this day at Sychar, was this, it was told vs that 2. Emeers or great Lords in our way to Ierusalem were vp in armes one against an other, and therefore it seemed good to our Ienesary that wee should stay for the Carauan, that we might be the stronger and passe safer. But when the Carauan came, they pitched their tents by Iacobs well, and purposed to stay there two or three daies at the least. Wee were loath to stay so long being now but thirtie miles from Ierusalem, and therefore resolued to proceed in our iourney without any longer expectation for companie which was vncertaine.

March. 29. We departed from Samaria to Ierusalem, and met many souldiers in seuerall companies by the way, who knowing our Ienesary and other Turks in our company, let vs passe by them quietly, and gaue vs the salam aliek, that is peace be vnto you.

The first part of this daies iourney was somewhat pleasant; but, the neerer we came to Ierusalem, the more barren and tedious our way was. About ten of the clock wee came to a great forrest or wildernes full of trees and mountaines. When wee were on the top of this mountaine, wee saw the maine sea on our right hand, and small Ships sayling towards Ioppa.

Beere. About three or foure of the clocke, we came to a ruinous village called Beere, but of old (as it is reported) Beersheba, which in former times was a great Citie: And it is said to be the place where Ioseph and Mary comming from Ierusalem (the feast being ended) missed the child Iesus, and sought him sorrowing; and returning to Ierusalem, found him in the Temple amidst the Doctors, hearing them and posing them. Our purpose was to lodge here all night, being all of vs weary and hungry, and all our prouision spent. But finding nothing here to bee had for money either for man or horse; and vnderstanding that Ierusalem was but ten miles off, we went on in our way somewhat faintly

faintly fiue or sixe miles, and then beholding the prospect of the Citie, wee were somewhat chæred and reuiued, and solaced our selues with singing of Psalmes, vntill we came nære vnto the Citie. Ierusalem.

Many Græekes dwelling in Ierusalem, seeing vs a farre off, came to meet vs, supposing their Patriarch had bæne in our companie, who came two or thræe daies after vs.

Wee dismounted from our horses at the west gate of the Citie called Ioppa gate, or the Castle gate; which is a very strong gate of iron, with thirteen pieces of brasse ordinance planted on the wall about the gate. Wee staied in the porch of this gate, and might not be admitted into the Citie, vntill we were searched by an officer (as the maner is.) In the meane time there came to vs two Italian Friers, viz. Padre Angelo, and Padre Aurelio and kissed our hands, and bade vs welcome, and told vs that two other Englishmen were at their house, viz. master Timberley, and master Borell. Ioppa gate.

When we were searched without the gate by a Turkish officer, and deliuered vp our weapons to the porter to kæpe for vs in the gate-house vntill our returne (because no Christian may enter into Ierusalem with weapons) these two Padres led vs to their Monasterie; at the gate whereof wee were searched againe by another Turkish officer before wee might enter into the house. For the office of the former searcher at the gate of the Citie was onely to receiue the weapons of all Christians, and deliuer them safe to them againe at their departure. But this searcher went further and searched all our cariage which he caused to be opened, to see whether we had any gun-powder or any other engins there. For they are very suspicious of all Christians, fearing, lest for deuotion to the place, they should worke treason; therefore they suffer not Christians to enter into the City weaponed, lest they make insurrection against them when they are many together, and conquer the Citie, as heretofore they haue done,

To this end also is the Citie walled about with strong wals, and fortified with foure strong gates and a Castle, (built by Sultan Soliman) and euery gate well planted with ordinance for

feare of Christians. And partly for hope haue they enuironed this City with such strong wals, that Christians for deuotion to the place, might come and build within the wals and be subiect to the Turke. For though their walles bee large and strong, yet there is great rome within the wals to build more houses then are there, for there are fields of Corne within the walles of the Citie; and the houses stand very thin, scattered, and dispersed, here one and there two or three together; there is not one faire street in all Ierusalem as it now is.

After they had thus narrowly searched al our cariage, euen to our Cases of Bottles, we were admitted into the Monastery; at the entrance whereinto, met vs master Timberley and master Boreel, and then Signior Franciscus Mannerba the Padre Guardian of the monastery, and all the rest in order, and bade vs welcome, and led vs into a faire parler and set good chere before vs, and serued vs themselues.

After supper wee deliuered them our letters which wee had brought from the Venice Consull of Aleppo and other Italian Merchants there in our behalfe. Which when they had read, the Guardian said, our custome is, when stangers come to vs, to call them the first night to Masse, and to Confession, and to giue euery man a candle to hold in his hand at Masse time; and at night to wash their feete and to bring them to bed, and to manie other ceremonies during the whole time of their continuance there.

But as for vs, they vnderstood by letters what we were; and told vs that wee were so highly commended by their Patrones and Benefactors, the Venice Consul, and Merchants of Aleppo, that if they should shew vs halfe the fauour which was required at their hands, they should themselues lie without doores, and suffer vs to rule and dominier at our pleasures. And that therfore they would not vrge vs to any thing against our consciences, but giue free libertie both of persons and consciences as if we were in England, or in our own houses elsewhere; & so much the rather because they vnderstood our Merchants were rich, and hoped to gaine by vs. In regard wherof, although it were Lent, wherein they eate no flesh, yet offered vs Hens, Egs, Milke:

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any thing that was there to bee had for money, they requested vs to command it.

And during the time of our continuance there, he commaunded one Padre Aurelio to attend vpon vs, and see that we wanted nothing; and another of his brethren, one Padre Angelo, to be our guide abroad and to shew vs al ancient Monuments and places worthy seeing either in the Citie or out of the Citie.

These kind spæches being vsed, they brought vs to our chambers where we should lodge all night, & prouided for euery man seuerally a good neate bed with faire sheetes and all things very holesome and handsome, where we slept swætly, and refreshed our wearied bodies all that night very comfortably.

But although they dealt thus kindly with vs (at the instance of their benefactors) in giuing vs liberty of conscience, yet they deale not so with others. For some I doe know who haue bœn there, and made no conscience to doe as they haue done, according to those verses:

Cùm fueris Romæ, Romano viuito more:
Cùm fueris alibi, viuito more loci.

That is,

When they are at Rome, they doe what there is done:
When they are elsewhere, they doe as they doe there.

But they should rather remember that which Baptista Mantuanus (an Italian) writeth of Rome:

Vinere qui sanctè cupitis, discedite: Romæ
Omnia quum liceant, non licet esse pium.

The same in English:

Wouldst thou liue well? depart from Rome:
All things there lawfull be,
Except to be a godly man,
Which thing is rare to see.

The same Baptista Mantuanus writeth of them thus:

Venalia nobis
Templa, Sacerdotes, Altaria, Sacra, Coronæ,
Ignes, Thura, Præces, Cœlum est venale, Deusq;

The same in English;

Rome selleth Temples, Priests, and Altars,

Fires, Frankincense, and Praiers.
Yea Heauen, and God himselfe, for gold,
At Rome is to be bought and sold.

An admonition to such as trauell to Ierusalem.

Wherefore, I admonish those who haue a desire to trauell to Ierusalem hereafter, to take héed to themselues, that they make not shipwracke of conscience; for if they come not well commended, or well monied, or both, there is no being for them, except they partake with them in their idolatrous seruices.

True it is, that the Turkes giue liberty of conscience vnto all that come thither; but they giue not entertainment vnto any Christians in their houses. And the Gréeke Patriarkes are poore, and not able to protect such as come vnto them for refuge. These Padres, though they be Papists, yet haue they rich benefactors, and want nothing, and (for the most part) very kinde and curteous to strangers in all things, liberty of conscience only excepted, wherein they séeke to make others like vnto themselues, and to seduce them from their faith, and to winne them to the Church of Rome: and offer vnto them who haue money in their purses, to make them Knights of the Sepulcher; but no good English Subiect will accept of that order of Knighthood; for at the receiuing thereof, they sweare to be true to the Pope, and to the King of Spaine, and to other things, which no man can doe with a good conscience.

And this kindnesse and liberty of conscience, which we found amongst them, we imputed not so much to the men, as to our owne money; for it cost vs charo, viz. 100. duccats for our entertainment: for we knew them to be of the Court of Rome, and were not ignorant that,

Curia Romana non captat ouem sine lana.

that is,

The Court of *Rome* no sheepe doth receiue,
Vnlesse to them her fleece she leaue.

And as one Iohn a Monke wrote of them,

Curia vult marcas, bursas exhaurit & arcas;
Si bursæ pareas, fuge Papas & Patriarchas.
Si dederis marcas, & eis impleueris arcas,
Culpa solueris, quaque ligatus eris.

Intus quis? Tu quis? Ego sum. Quid quaris? Vt intrem.
Fers aliquid? non. Sta foris. Fero quoa satis, Intra.

The same in English:

The Court of Rome doth aime at markes;
It sucks the purse, and soakes the arkes.
If that you minde to spare your arkes,
Come not at Popes nor Patriarkes.
But if you frankly giue them markes,
And with good gold stuffe vp their Arkes,
I warrant then you shall be free
From any kinde of penaltie.
Who's within? Whose there? I per se I.
Why, what would ye? Come in.
Bring you ought? No. Stand still.
But I doe. Goe ye then in.

The same Monke writeth, that Rome being founded by theeues, retaineth still somewhat of her old qualities. For (saith he) she is called Roma, quod rodat manum, of greasing the hand:

Roma manus rodit; Quod rodere non valet, odit.
Dantes exaudit, non dantibus ostia claudit.
Curia curarum genetrix, nutrixque malorum.
Ignotos notis, inhonestis æquat honestos.

The same in English:

Rome is a raker, and spightfull hater of the empty hand:
She heareth the giuer, but others neuer, but letteth them stand.
Her Court a cage of cares; of mischiefes eke the mother;
She vseth knaues like honest men, and strangers like a brother.

Wel, though we were sacred amongst them, yet had we libertie of conscience, and safety of persons, and had no way any wrong offered vs by them, either in word or deed; but by two or three Iesuiticall Iebusites (who were strangers there as well as wee) some vnkindnesse was offered vs behinde our backs (for they durst not any way deale with vs to our faces) in railing vpon vs and our Religion, as it was told vs at our departure by one who heard them: Especially by a Iesuite named (but vndeseruedly) Benedictus, and yet he could neither benedicere nor benefacere, neither say well nor doe well, by any that were not of

their

their sect and sort: And therefore deserued not to be called Benedictus,(but per Antiphrasin.) but rather Maledictus, à maledicendo, as one of our company wrote vnto him in this manner, in meeter, although barbarously: truly, although not poetically:

Audi, tace, lege, benedic, benefac, Benedicte:
Aut hæc peruerte, maledic, malefac, Maledicte.

The same in English:

O Benedict, heare, hold thy peace,
Doe well, say well (O Scorner)
Else let thy name be Maledict,
Peruerting all the former.

After we had rested one night in Ierusalem, the first day wee walked about the City our selues without our guide, onely to view the City, not inquiring of any place what it was, because on the morrow after, and euery day during our continuance, (which was about fourteene daies) our guide either walked on foot, or rode with vs, to see all things worthy obseruation. Only one thing I obserued and duly considered the first day I came, which was this; that whereas we read in the Gospell, that when our Sauiour Christ was betraied, and brought into the High Priests Hall, Peter following him, stood by the fire, and warmed himselfe; the reason is there yeelded, because it was cold. And the memoriall hereof we obserue in March or Aprill. We being there at the same season of the yeere, found it exceeding hot, & hotter than it is vsually at midsommer in England: It seemed strange vnto me, how it should then be so cold, that Peter should creepe to the fire, and now (at the same season) so hot that we could not endure the heat of the Sunne. And on the sudden I knew not whether the season were altered, or the passion of Christ might be referred to some colder season of the yeere. But after I had beene there a few daies, the very place resolued that doubt: For there fall great dewes, and before the Sunne haue dried it vp, it is cold, and in the night season (about that time of the yeere) somewhat cold, as I felt by experience when I slept in the fields all night. And Peter hauing watched with Christ in the night, might well be cold in the morning, before the heat of the Sunne had expelled cold.

Resolution of a doubt concerning Peters warming himselfe in the high Priests hall.

And

And yet another reason (in my iudgement) more effectuall than the former, may be yelded for this matter, taken à simili, that as the same night that Christ was borne, there was great light at midnight, in token of comfort; And at the time of his death, great darkneſſe at none day, in token of sorrow (for the Sunne put on his mourning garment, and was ashamed to loke vpon that cruelty which the sonnes of men were not afraid to commit) So at the time of his betraying there might be extraordinary cold wether, in that an extraordinarie person suffered, and an extraordinary worke was in hand. And extraordinary things happened about the time of his passion, as we read in the Gospell, viz. How the graues did open: The dead bodies of Saints (which slept) arose: The veile of the Temple did rent in twaine from the top to the bottome: The earth did tremble, and the stones did cleaue asunder. These things declared that a notable person suffered. The like alteration might be in the coldneſſe of the aire, and alteration of wether. And although we read it not in expresse words, yet (since I haue seene Ierusalem) it seemeth to me, that it may be gathered from that place of the Gospell, where it is said, Simon Peter warmed himselfe. 2. Reason

For (if we truly calculate the time) the season of the yeere was hot ordinarily; and Simon Peter at that season of the yeere was so cold, that he was driuen to the fire, and therefore it should seeme to be vnseasonable wether, and extraordinarily cold. These considerations haue satisfied my selfe (howsoeuer they satisfie others) vntill I heare or read some more sufficient reason.

Ierusalem is in Palestina. It was the godliest City that euer was in the East parts of the world. It was first called Moria, where Adam was created of the red earth of Moriah, a Mount in Ierusalem: which Moriah was one of the heads of Sion Hill, where Isaac was offered, as a figure of Christ, the holy of holiest, Gen. 22. 2. Which place was afterwards called Salem, where Sem or Melchisedech dwelt, where afterwards Isaac was offered, and vpon his offering it was called Ierusalem, Gen. 14. 18. where was the threshing place of Araunah the Iebusite. Antiquitie of Ierusalem.

Iebusite. and of old Ierusalem was also called Iebus. 2. Sam. 24. 16. Where Salomon was commanded to build the Temple. 2. Chron. 3. 1. And it was called Hieron Solomonis, that is to say, Solomons Temple. And after by corruption Hierosolyma.

A particular declaration of such things as we saw at *Ierusalem*, diuided into *three parts*.

After we had rested one day at Ierusalem, or walked for our pleasure vp and downe: All the rest of the daies of our continuance there, wee had our guide with vs, who had dwelt there fourtæn yéeres, and shewed vs all such places as are worthy viewing or visiting, both in Ierusalem, and many miles round about Ierusalem: and we gaue him the hearing of all, but did not beléeue all, for they séemed to me to be of three sorts. viz.

1 Either apparant Truths.
2 Manifest Untruths.
3 Or things Doubtfull.

Those I account apparant Truths, which I could either confirme by reading, or reason. The chiefest whereof I will briefly set downe (for it were too tedious to write all) referring the rest to my next letters, or conference at our good méeting, which I hope in good time God will grant vs.

Apparant Truths.

And first of al it séemeth to me a manifest truth, that Ierusalem (that now is) standeth in the same place where the old Ierusalem did; not in euery respect for length & bredth, but with some difference: for whereas we read in the Gospell, that they crucified our Sauiour Christ at Golgotha, without the Citie, néere whereunto there was a new Sepulcher wherein neuer man lay, and therein they laid his blessed body. Now both Mount Caluarie where Golgotha (that is, The place of dead mens skuls was) and the Sepulcher (at least wise the place where the Sepulcher was) are all enclosed within the wals of

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the City, which were built by Sultan Solyman, or Sultan Selim. So that, although some difference there be; yet it is not so great but that a man may boldly affirme, that part of this City is now in the same place where the old Ierusalem stood; and a part thereof somewhat removed.

Yet some (who haue neuer béene there) haue presumed to affirme, that no man knoweth the place where old Jerusalem stood, and that no signe of the City is to be séene. But that the place is still the same, it is manifest by the situation thereof, which is described in the Scripture to haue béene néere vnto these mountaines, Moriah, Syon, Caluarie, Mount Oliuet, Bethania, and Bethphage; and not farre from Bethlehem: which Mountaines and places are there still to be séene, and called still by the same names.

And whereas they say no signe of the City is to bée séene, grounding their assertion vpon a place of Scripture falsly applied, and say that Christ promised to destroy Ierusalem, and not to leaue one stone vpon another that should not be ouerthrowen: If they read the place Luke 21. 6. they shall finde that spoken of the Temple which they apply vnto the City. And I doe verily perswade my selfe, that euen in Jerusalem that now is, there are stones vpon stones yet leaft, which were neuer ouerthrowen since the first building of the City: for on the foundation of the wals in many places (especially towards Mount Oliuet) there are yet stones to be séene, which both for quantity and quality may be thought to haue béene there euer since the beginning: for they are of huge length and bredth, and of a blacke colour; like whereunto I neuer saw any in any other place of all my trauels. And ouer these old stones, the vpper part of the wals are a new building, differing both in colour and quantity from the foundation stones.

But of the Temple it is true which our sauiour Christ spake Luk. 21. 6. For when as the Prophets denounced Gods iudgements vnto the Iewes, vnlesse they repented, they flattered themselues in their sinnes, and cried, Templum Domini, Templum Domini, The Temple of the Lord, The Temple of the Lord. But through their prophanation, they made the Temple of the

Lord a Denne of Théeues. They cried, Lord, Lord, but they did not his will on whom they cried. For sweet grapes, they yelded sowre; for hearty and sincere seruice, hypocriticall and painted shewes of Religion. Their glory was in the externall beauty of their materiall Temple: They wondred at the stones and goodly buildings, at the gorgeous furniture and pretious gifts, wherewith it was both outwardly and inwardly adorned and enriched. Whereupon our Sauiour (to take away the cause of this vaine hope, and foolish ioy) toke occasion thus to Prophecie of that glorious Temple: Are these the things that you looke vpon? The daies will come wherein there shall not be left a stone vpon a stone, which shall not bee destroied. This Prophecie was as euidently accomplished as it was made: for thirty eight yeeres after they had crucified Christ, their promised Messias, the Lord of glory; God raised vp the seruants of his wrath Vespatian and Titus, Emperours of Rome, who besieged, conquered, and razed their Ierusalem, made hauocke of the people as of dogges, murdered eleuen hundred thousand, man, woman, and childe, of that cursed Nation. Then was fulfilled the cry of those crucifiers, His blood be vpon our heads, and vpon our children. It hath béene, and shall be for euer.

Yea the violence of the Romans proceeded further, and pulled downe the Temple, and laid it flat with the ground, insomuch that (according to the expresse words of our Sauiours Prophecie) they left not one stone vpon another. The Iewes sundry times, hauing obtained leaue of Iulian the Apostata, attempted to build it vp againe, but it would not be; for what their hand builded in the day, the hand of the Lord (most miraculously) hurled downe, and burnt with lightning by night, the foundation thereof being shaken with earth-quakes. And at this present day there is built in the place thereof a Muskia or Turkish Church, whereinto no Christian may haue accesse. It is not in the forme of Salomons Temple, but after the manner of their Turkish buildings: Not for the seruice of the true God, but of the false Prophet Mahomet.

Beth lehem. Vnto the truth also of sundry other particulars (which they shewed vs) doe I subscribe. And first of all, that at Beth-lehem,

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fiue miles from Ieruſalem, is the very place where our Sauiour Chriſt was borne: although now (honoris gratia) they haue made it more beautifull, being built of marble, at the coſt of Dæne Helena the mother of Conſtantine, (whom ſome report to haue bæne an Engliſh woman, borne at Colecheſter) who hath there alſo erected a ſtately Church, which to this day is very well kept. They told vs alſo that S. Hierome dwelt there, which cannot be denied.

From Beth-lehem we rode ſeuen miles further, to the deſart of Ziph or wilderneſſe of Iudah, where Dauid hid himſelfe when he was perſecuted be Saul. We went alſo to the hill Countrie of Iudea, where the virgine Mary ſaluted Elizabeth the wife of Zacharias, mother of Iohn Baptiſt being great with child, and at her ſalutation the babe ſprung in her belly. Ziph. Indea.

From thence wee rode further to the wilderneſſe of Iudæa, where Iohn Baptiſt preached; and in the middle of the deſcending of a mountaine, they ſhewed vs a chamber hewen out of a liuely rocke foure ſquare, with a doore and a window, and a place for his bed and table, by which place there iſſueth a fine ſpring of water out of the rocke, at which place we dranke of the water.

From thence returning to Ieruſalem, they ſhewed vs (in the way to Gaza) the water where Philip Baptized the Eunuch, Act. 8. 38.

At our returne to Ieruſalem, they brought vs to mount Oliuet, from whence our Sauiour Chriſt aſcended into Heauen, being from Ieruſalem a Sabboth daies iourney, not two miles.

From the mount of Oliues, we went to Bethania and Bethphage, which are now ruinous villages. There are many figge trées ſtill growing about theſe two villages, and many Oliue trées about the mount of Oliues: wee cut off ſome of the branches and carried ſome ſprigs with vs.

Néere Ieruſalem, they ſhewed vs mount Sion, and the mount Moriah, on which Abraham offered his ſonne Isaac; we ſaw alſo the valley of Iehoſaphat, and the valley of Iehinnom, and the brooke Cedron, which is now in the Sommer time a drie channell. Some part of the tower of Syloa and the poole Syloam, and

the potters field bought with the thirtie pieces of siluer which Iudas had for betraying his master Christ; called Acheldama: which to this day is a place to bury strangers in.

Ascending vp Acheldama, we entred into a porch, and loked downe into a vault, where wée saw many dead bodies; couered onely with their winding sheet knit at the head and foot, without any coffin: and some of their sheets were so white, that they séemed to vs to haue béene buried but few daies before we came.

The valley betwixt Acheldama and mount Syon, is called the vale of Iehinnom.

The valley of Iehosaphat is three miles in length, reaching from the vale of Iehinnom to a place without the Citie, which they call the Sepulcher of the Kings.

Lastly, they brought vs to mount Caluarie, to the place where Christ was crucified, ouer which there is now erected a stately building with many Iles, Chancels, or little Chapels, in it for sundry Nations, which were al there at that present time as we were, and lodged there on Saterday at night before Palme Sunday.

We entred into this Temple to sée the Sepulcher on Saturday after dinner, and came not forth vntill Monday about eleuen of the clocke, for there are lodgings adioining vnto it, into which we entred through the highest Chancell or Chappell.

Before wee were admitted hereunto, euery man paied nine Shekines to sée the Sepulcher, which money the Syniacke or chiefe Ruler of the citie hath, who is a Turke. Into the Sepulcher we went but one at a time with our guide; the entrance thereinto is lowe and narrow. The place it selfe is but the length of an ordinary Sepulcher, it is now as high as an Altar or table, of faire marble stone, and there are lampes continually burning night and day.

That this Sepulcher standeth in the same place as the Sepulcher did wherein the bodie of our Sauiour Christ was laid, wée made no doubt, because it was agréeable to the circumstances of Scripture whereby the place is described.

But I asked our guide whether any part of the selfesame sepulcher wherein the blessed bodie of our Sauiour was laid,

were

were to be ſéene there? Yee anſwered me, that ſome part of it was at Rome, and ſome other part of it lay incloſed vnder that Altar; but not to be ſéene.

And further he told me, that at the firſt, after the reſurrection of our Sauiour Chriſt, all the whole Sepulcher was to bée ſéene for many yéeres ſpace, vntill ſtrangers (who came to viſite it) began to breake off péeces and to cary them away: then it was incloſed with barres, and to be ſéene through the barres, but not to bée touched, as ſome Sepulchers in Saint Pauls Church in London are.

Yet they ſaw inconueniences héerein, in that many vſed to caſt into it the firſt haire of their children, and ſome candles, and other things as an offering thereunto; ſo that the place could not be kéept neate. Wherefore Quéene Helena cauſed it to bée incloſed in ſuch ſort as it now is, and couered it with Marble.

But whether any part of the ſelfe ſame Sepulcher were vnderneath the ſame or not; it gaue me content that I had ſeene the ſelfe ſame place where the Sepulcher of our bleſſed Sauiour was; as I in heart did then, and do ſtill perſwade my ſelfe it is.

Many ſuperſtitious Papiſts crept on their knees to the Sepulcher, mumbling vp their praiers vpon beads as they went, according to the definition of Poperie, which is rightly defined by Baptiſta Mantuanus, to be a Religion:

Qua filo inſertis numerat ſua murmura baccis.

Poperie is a religion which vſeth to patter,
Aue Mary vpon beads, and the Pater noſter.

Not far from thence is the Sepulcher of Godfroy of Bulloyne and King Baldewyn, who conquered that countrey in the yéere 1098. And both of them lie there buried, with the whole proportion of their bodies in ſtone, with theſe Epitaphs about them.

An Inſcription written about the Sepulcher of *Godfroy* of *Bulloyne* at *Ieruſalem*.

Hic iacet inclytus Godfridus *de* Bullion, *qui totam hanc terram acquiſuit cultui diuino, cuius anima requieſcat in pace. Amen.*

That

That is,

Heere lieth famous GODFROY of *Bulloine*, who got all this Land to the worship of God, whose soule resteth in peace. Amen.

And nære vnto it, about King Baldwines Tombe, these verses are written:

Rex Baldewinus Iudas alter Machabæus,
Spes patriæ, vigor Ecclesiæ, virtus vtriusque,
Quem formidabant, cui dona, tributa ferebant,
Cæsar Ægypti Dan, ac homicida Damascus;
Proh dolor, in modico clauditur hoc Tumulo.

The same in English:

Another Iudas Machabæus
(King Baldwyn) heere doth rest,
His Countries hope, the Churches strength,
The vertue both possest:
Whom murtherous *Damascus* fear'd,
Egyptian *Cæsar Dan*,
Brought gifts and tribute: yet (alas!)
This small Tombe holds this man.

This Godfrey of Bulloine was the first proclaimed Christian King of Ierusalem, who refused to be crowned there, saying, that it was vnfit that the seruants head should there be crowned with gold, where the Masters head had bæne crowned with thornes.

Ierusalem is gouerned by Turkes, but inhabited by Christians of sundry Nations, whereof some come onely to visit and superstitiously to worship there, and so returne into their countries. Others come thither to dwell, and exercise their manuall arts, with a purpose there to die, thinking that they shall soner goe to heauen if they die there, than in any other place.

There were at Ierusalem (when we were there) Christians of sundry Nations, especially Armenians, whereof some are called Georgians, and some Iacobites. Their Patriarke was not there, but leaft sicke at Aleppo; but in his place he sent an Armenian Bishop.

There were also many Greekes, Chelfalines, Nostranes or Nazaritans,

Nazaritans, Cofties, and Abaſſens or Æthiopians of Preſtar Iohns Country, whereof ſome of them dwelt néere vnto Catadupa, which is a place in Æthiopia, where the fall of the riuer Nilus maketh ſuch a noiſe, that the people are made deafe therewith that dwell néere it: Beſides many Italians, Frenchmen, Dutchmen, and vs fiue Engliſhmen.

Many Turkes alſo viſited the Sepulcher of Chriſt; for they both thinke and ſpeake very reuerently of Chriſt. And though they doe not beléeue to be ſaued by Chriſt, yet they ſay hée was a great Prophet, but that Mahomet was greater. And vſually when they haue ended their Ceremonies at Mecca, at their returne they viſit the Sepulcher of Chriſt at Ieruſalem. For they haue an opinion, that vnleſſe they viſit the Sepulcher of Chriſt, and the Holy Land, as well as the Sepulcher of Mahomet, their pilgrimage to Mecha were to no purpoſe, nor acceptable to God.

But I ſaw not one Iew in all Ieruſalem; for they are ſo hatefull to the Chriſtians there, that they ſeldome come thither.

Manifeſt vntruths.

BEſides theſe and many other matters which we there ſaw and heard, which I account manifeſt truths, becauſe there is Scripture or reaſon for them, or both; they ſhewed and told vnto vs, and eſpecially vnto others who would beléeue them, many things which were falſe and ridiculous, whereof (to auoid tediouſneſſe) I will name onely ſome few, referring the reſt to my next Letters, or to our good méeting, which it may pleaſe God in good time to grant vs.

At Beth-lehem they brought vs into the place which at Chriſts birth was a Stable for Oxen and Aſſes, but now a beautifull place built of ſtone, and adorned with a manger of marble, and a cracb ouer it, with an Oxe and an Aſſe of marble ſtone, and the bleſſed babe in the midſt, and the Virgin Mary ſitting by.

And loking vp to the roſe of the houſe, they ſhewed vs a hole made of purpoſe in the very top of the houſe, and told vs, that thorow that hole the Starre fell downe, which directed the three

Kings of Collen to Christ: Wherein they deliuered three Untruths.

1 In saying that the starre fell downe into the rome, whereas the Scripture saith, not that it fell downe, but stood ouer the place where the babe was, Matth. 2. 9.

2 Secondly, they erre in saying that they were three Kings of Colyn or Colonia Agrippina (as it is called) whereas the Text saith, There came wise men from the East to Jerusalem. Colonia is not East from Ierusalem.

3 Thirdly, they erre in setting downe the number of them to be three, because they brought three gifts, which is not so to be taken, but only that they which came, presented vnto him the chiefest commodities of their Country.

Yet at Colonia they perswade themselues to this day, that three Kings went from thence to Jerusalem at the time of Christs birth, to worship him. For I hauing occasion to trauell thorow Germany, staied at Colonia Agrippina one day, and went into the chiefe Church of the City, where I saw these verses written on the wall:

Tres Reges Regi Regum tria dona ferebant,
Myrrha homini, vncto Aurum, Thura dedere Deo.
Tu tria fac itidem dones pia munera Christo,
Muneribus gratus si cupis esse tuis:
Pro Myrrha, lachrymas; Auro, cor porrige purum;
Pro Thure, humili pectore funde preces:

The same in English:

Three Kings vnto the King of Kings
Three gifts at once presented;
Which were Myrrh, Gold, and Frankincense,
Gold, as he was anointed;
Myrrh to him as he was a man,
And Frankincense as God:
So by thee in like sort must be
Three zealous gifts bestow'd.

For

For Gold, present a perfect heart;
For Myrrh, admit him teares;
For Frankincense, powre from thy brest
A fume of humble praiers.

I had conference there with some, who would bee counted learned, and they vnderstood that place, of three Kings who went from their Citie Colonia to Beth-lehem, to worship Christ at the time of his birth, and very obstinately and absurdly defended it.

In the way betwixt Jerusalem & Beth-lehem, they take vpon them to shew the place (to ignorant trauellers) where the Angel tooke vp Abackuck the Prophet by the haire of the head, to carie meat to Daniel in the Lions den: but they might doe well first to proue that there was such a thing done, before they demonstrate the place where it was done.

Another matter of like sort they demonstrate in the way betwixt Ierusalem & Beth-lehem, which is the Terebinth or Turpentine tree, vnder which the Virgin Mary sate when shee gaue her child sucke, trauelling on foote betwixt those two Cities.

And yet another in the same way as absurd as the rest, which is this. In the high way or lane betwixt Ierusalem and Beth-lehem, they shew a great broad stone immoueable, and euen with the ground, (being a naturall rocke) where the Prophet Elias in his trauels was wont to sleepe: and shame not to say that hee slept so often vpon that stone, that the very impression of his bodie remaineth in that stone to be seene to this day.

Truth it is indeed that there are in a stone that way, some hollow places, but no formall proportion of a man; and who is so simple to thinke that it may not rather come by the often falling of the raine vpon it, then by often sleeping on it? according to that verse,

Gutta cauat lapidem, non vi, sed sæpe cadendo.

that is,

The drops of raine make hollow the stone,
By often falling thereupon.

Yea, they not onely told vs these false and friuolous matters, but also reade vnto vs as vaine and fabulous matters as these.

For whiles we were at table at dinner in Beth-lehem in companie with many Friers, one of them read a Chapter out of their golden Legend in Latine, vntill the Guardian of Beth-lehem (perceiuing that wee gaue no eare thereunto, but confounded the parts of their meale) inioyned him silence.

For it is their custome to deuide their meales into three parts.

The method in meales.

The first is *Altum silentium*, that is, Deepe silence; which is not onely whiles they are saying grace, but whiles one of them readeth a Chapter out of their Legend of Lies, which they call *Legendarium aureum*, the golden Legende; and say, that it excelleth all other bookes, (yea the Bible it selfe) as farre as gold excelleth other mettals. But why that booke should be called a golden Legende (saith Viues) I doe not know, sith it was written by a man of an iron mouth and a leaden heart.

The second is *Stridor dentium*, that is, Chapping and Chewing; grinding and grating their meat with their teeth.

The third is *Rumor gentium*, that is, Chatting and Prating, talking and telling of newes.

But wee being wearie of walking foure miles on foote from Beth-lehem to Solomons Fish-ponds, and the fountaine inclosed vnder the earth: at our returne to Beth-lehem wee were wearie and hungry, and were no sooner set at table, but after some short Silentium, we fell to Stridor dentium. And whiles the rest of the Friers were at their Altum silentium, giuing eare to the fables read out of their Legende; we were at the third part of our meale, viz. Rumor gentium; talking both of forraine and domesticall matters.

At Ierusalem on mount Caluarie in the house erected ouer the Sepulcher, they shew vnto strangers a marble piller whereunto, they say, our Sauiour was bound when hee was whipt for our sakes: but who is so simple to thinke that there was any marble piller erected without the Citie for such a purpose to punish offendors (as they accounted our Sauiour Christ) at that day?

Or who knoweth the particular place where he was imprisoned at this day? Yet, say they, this is the place where Christ was imprisoned whiles they were making his Crosse.

And

And this is the place where (the Crosse being laid a long) our Sauiour was fastened or nailed vnto it.

And this is the place where the Crosse stode: and haue made there two holes in signe of it, as though the nether parte of his Crosse consisted of two parts or pillers.

And neere vnto the tower of Sylo they shew a water comming from vnder a rocke, which they call the pole Syloam: and there (say they) did the Virgine Mary wash the childs clouts.

And neere vnto the Sepulcher there is a great stone, cloven with hammers, and set one piece a foot from another: and this (say they) is the vayle of the Temple which rent in sunder at the time of Christs suffering, which is most ridiculous.

And although it be true (as we read Luke 19.29,30,&c.) that Christ rode on that Asse which his two Disciples brought from the village ouer against mount Oliuet, called Bethania or Bethphage, (for they are both together) and as hee rode from the mount of Olives to Jerusalem, the people cried Hosanna, and spread their garments in the way, and cut down branches from the trées, and strawed them in the way.

Yet it is a rediculous matter, and a superstitious custome for their chiefe Frier called Padre Guardian, euery Palme Sunday in the morning to send two of his Friers from the mount of Olives to Bethania to fetch the Colt of an Asse, and from thence (in an apish imitation of Christ) the great one rideth on the litle one towards Ierusalem, and the rest spread their garment on the Asse, and in the way; and cut downe branches from the trées, and straw them in the way.

Wiser are the Turkes herein then they, who although they suffer them to come with their Asse to the gates of Ierusalem; yet admit them not to enter into the gates in such manner.

And that Turke was to be commended, who (when the Friers followed their Guardian in such sort riding on an Asse) seeing a simple Christian woman strip her selfe so farre, as in modesty she might, and spread her garments in the way; toke a cudgel and all to belabored her therewith, saying, Thou foole, art thou so mad to thinke that this is Christ?

I, with the rest of my companions was at Ierusalem on

Palme Sunday, but neither saw this, no heard of it vntill it was done; for it seemed that they were ashamed that any man of knowledge should behold such an absurd sight. But the Frenchmen and Dutchmen, and many others of other nations followed them, but not one Englishman, who could not patiently endure to see their Sauiour Christ so dishonoured.

At Bethania and Bethphage are many fig-trées growing, and on this fig trée (say they) Zacheus (being a man of worship in a famous Citie) like a boy climed vp to sée Christ as he passed by. Luke 19.2,3.

And at Ierusalem they take vpon them to shewe the place where Christ made the Pater noster, & where the Apostles made the Creed, and where S. Stephen was stoned, and where Iudas hanged himselfe. Pilats house. Peters prison. The garden where he was betrayed. Where the Virgine Mary was in an agony. Where Christ said to his mother, Ecce homo, and shee said vnto him, Ecce mulier.

On mount Oliuet there is a litle Chappell, and therin a stone, whereon (say they) our Sauiour Christ trode when he ascended into heauen; and the print of his toes remaine to be séene in that stone to this day. There is indéed a dint in a stone, like vnto the former part of a mans foote, but that it is the print or impression of our Sauiours fét, who will beléeue that he trode so hard to leaue any impression of his fot, or tipping of his toes behind?

At the fot of mount Oliuet, they shewed vs the valley of Iehosaphat; and there (say they) shall bee set a throne at the day of Iudgement, wherein Christ shal sit and kéepe his last iudgement, and all nations shall appeare before him, euen in this very place, say they: as though any man could demonstrate the very particular place.

The ground of this opinion they fetch from Ioel 3.2. where God saith, I will gather all nations, and will bring them downe into the valley of Iehosaphat, &c. which place they doe not, or will not vnderstand. For it is to be vnderstood, either by the way of alluding, as hauing regard to the valley where God miraculously slew the enemies of Iehosaphat: and so it may signifie the valley of destruction prepared for the wicked.

Or the Lord hath respect vnto the word Iehosaphat, which signifieth pleading or iudgement: because God would in the day of Christ iudge the enemies of the Church, as then hee did in the valley of Iehosaphat. Wherefore, it is not to bee vnderstood of the materiall Iosaphat, but of Iosaphat so tearmed, because the iudgement which heere shall bee pronounced, shall resemble that which there was executed vpon the Moabites and Amonites and the inhabitants of Seir.

For what is Iosaphat (if you interpret it) but the iudgement of the Lord? And what is the valley, but the depth of that iudgement? Into which Solomon doth assure the yong man, that God will bring him after all the iollity of his youth, after hee hath chéered himselfe in the daies of his youth, and walked in the way of his heart, and in his sight, Eccl. 11.9.

After conference had with their Padre Vicario (who was accounted the best learned amongst them) hauing told him thus much in effect as I haue héere written, he asked me a reason why the Prophet should specifie this place, if he meant not literally to teach the Church, that héere this Iudge was to be expected?

My answer was: Two reasons had he to make choice of it, by allusion to which he might shadow to the Iewes the day of Iudgement.

One was the freshnesse of that famous deliuerances memorie which the Lord had wrought in it for them.

Another, the great resemblance that will be betwéene the generall, and that particular iudgement of his.

For from the time of this Prophet, yet had there not a mans age passed, since (without stroke of theirs) the Lord had in this valley, within the sight of this City, dispatched thrée whole armies, which had ioined forces to beleager them: And further, in such sort, as in that generall iudgement he will dispatch the wicked. For as héere, though the Moabite, the Amonite, and the inhabitant of Seir, bound themselues against Iuda, and yet could not preuaile; so there, though the Moabitish flesh, the Amonitish world, the sauage inhabitant of Seir the Deuill, enter a league against the elect, yet shall they haue no hand at

them.

them. As theirs had, so shall these and their complices haue, swords of their owne consciences accusing them, to turne into their owne bowels.

And as the same place was to them a valley of iudgement, which to the Iewes was a valley of blessing; so shall that great day be to the wicked a day of iudgement, for they shall receiue that heauy dome, Goe you cursed; which to the godly shall be a day of blessing, for they shall heare that ioifull voice, Come you blessed, &c.

This Frier was not satisfied with this answer, but persisted obstinate in his errour, and therefore I leaft him as I found him, referring him to the triall thereof at the day of iudgement.

They say also, that the staires of the High Priests Hall, whereupon our Sauiour trod when he went to be iudged, are at Rome, and the nailes which nailed him to his Crosse. But the Ecclesiasticall History reporteth, that Constantine made of those nailes, when his mother had found them in the Mount where Christ was crucified, a bridle and an helmet for his owne vse. So bigge were the nailes, and such wide wounds they made in his blessed hands and feet, that they were rather digged than pierced: which also Dauid foreshewed by these words, Psal.22.16. Foderunt manus meas & pedes meos.

And in the way from that which they call the High Priests Hall, or the iudgement Hall, towards Mount Caluery, at the end of the Lane, on the right hand: Heere (say they) they met Simon of Cyren, and compelled him to helpe Christ to beare his Crosse when he fainted.

And going downe another Lane on the left hand, they pointed vnto an house, and said, Heere the rich glutton dwelt, who refused to relieue Lazarus, which is a Parable, and not an History. And though it were a true History, yet who can point with the finger at the particular place where the house stood, Ierusalem hauing beene so often altered and transformed?

Veronica. From thence turning vp towards Mount Caluarie, on the right hand, they shew (vnto such as they thinke will beleeue them) the house where a woman called Veronica dwelt, who seeing our Sauiour Christ passe by her dore towards Mount Caluarie,

Caluarie, and all in a sweat, she brought forth a Sudarium, that is, a napkin or handkerchiefe to wipe his face, which he receiued, and hauing wipt his face therewith, gaue it to her againe: and therein (say they) remained the print of his face, and is to be seene at S. Peters house at Rome to this present day.

There is also a City in Spaine which braggeth of the same handkerchiefe: and the one is as like to be true as the other, but both cannot be true. If they haue it at Rome, it cannot be at Spaine: If at Spaine, not at Rome, if there were any such matter. For if both should be true, to which of them should that praier be said, which Iohn the 22. Pope of that name published: and granted ten thousand daies indulgence to them that deuoutly say this praier following, beholding either the picture of Veronica, or the handkerchiefe, which (as they say) Christ gaue vnto her with the print of his face therein:

Salue sancta facies nostri redemptoris,
In qua nitet species diuini splendoris,
Impressa panniculo niuei candoris,
Datáq; Veronicæ signum ob amoris.
Salue decus seculi, speculum Sanctorum,
Quod videre cupiunt spiritus cœlorum;
Nos ab omni macula purga vitiorum,
Atque nos consortio iunge beatorum.
Salue vultus Domini imago beata,
Ex æterno munere mirè decorata:
Lumen funde cordibus ex vi tibi data,
Et à nostris sensibus tolle colligata.
Salue robur fidei nostræ Christianæ,
Destruens hæreticos qui sunt mentis vanæ:
Horum auge meritum qui te credunt sanè,
Illius effigie qui Rex sit ex pane.
Salue nostrum gaudium in hac vita dura,
Labili, & fragili, citò peritura:
Nos deduc ad propria, Ô FELIX FIGVRA,
Ad videndam faciem quæ est Christi pura.

The same in English:

God saue thee HOLY FACE of our Sauiour,
Wherein the forme of diuine light doth shine,
Fixt in a little clout of snowy colour,
Left on the Vernicle as thy loues signe.
God saue thee WORLDS REPVTE, Mirror of Saints,
Which the celestiall spirits desire to see:
Cleanse vs from euery spot of vices taints,
And range vs in their Ranke that blessed be.
Of our Lords FACE God saue thee Image blest,
Deckt wonderously with the eternall blesse,
With power giuen to thee, lighten thou our brest,
And free our senses from incomberances.
God saue thee FORTRESSE of our Christian Creed,
Who Heretikes destroist, with mindes misled:
Of those beleeuing thee, augment the meed,
By th'Image of thee made a King of Bread.
Preserue our ioy in griefes life, which is this,
Sliding, and fraile, soone gone, and most vnsure:
O happy FIGVRE, lead vs to thy blisse,
To see thy face (O Christ) which is so pure.

They take vpon them also to shew the place where Christ appeared vnto Mary, and said, Touch me not, for I am not yet ascended to my father, Ioh. 20. 15. which place (say they) is the Center or middle part of the whole world. And the place where Mary and Martha met Christ sitting on a stone, and said vnto him, Master, if thou haddest beene heere, my brother had not died. Also, the Castle of Lazarus, and many such like things.

Sic perhibent qui de magnis maiora loquuntur.

That is,

So they report which of mole-hils
Would make a mountaine by their wils.

And with such lying wonders doe these lazie Friers bring silly strangers into a wonder and admiration.

And

And these are the men which euery third yeere went from Rome to soiourne in Ierusalem, by fifty or sixty at the time and royally maintained by the Pope and other Catholikes. And when their regiment of three yeeres is expired, then others succéed them, and they returne home, and are preferred, some to be Bishops, and some to other Offices, because they haue béene at the holy City of Ierusalem, and returne from thence as holy as they went thither, according to that old verse (with a little inuersion:)

Iudeæ multi veniunt, redeunt quoq; stulti:

That is,

To Jury bad men haue recourse;
And goe from thence as bad or worse.

These and many other false and friuolous matters, do they shew and perswade simple trauellers to belieue. And too many there are which giue credit thereunto, and publish the same to others for truth. It were better for such credulous persons to stay at home and learne the truth, then to come abroad and belæue vntruts as many doe.

Doubtfull things.

BEsides these things already set downe, whereof some are true, some most vntrue: Other things there are which they shall both see and heare whereof a man may suspend his iudgement whether they be true or false, vntill he either see them, or receiue further confirmation by reading, than he can by the affirmation of some few superstitious persons. Of which sorte are these following.

About a mile distant from the Citie, they brought vs to a rockey place, where there is a vault vnder the ground as it were a large porch, from whence we entred into other intricate roines as it were into a Laberinth, by a great doore of stone hewen out of the same place, hauing neither iron worke or timber worke about it; but in the same place where it grew, there it is squared, and made to turne about by the skilful Arte of cunning Masons, and it is of a huge thicknesse and greatnesse. So

soon as we had passed that doze, we crept very lowe, as it were into a cauern mouth, euery man with a Candle in his hand; and so came into a darke roome foure square, with Benches round about of stone, hollow, like vnto Mangers, and therin (they say) some of the noble fatnely of the Kings and Quæenes of Israel and Iudah were buried.

From thence they brought vs into another roome of like sort and for like vse; & so from one to another, that (without a guide it was impossible to find the way out. How many such roomes there are, I know not: but wee were in six or seuen, and they offered to bring vs into more, but being almost stifled for want of light and aire, we desired to returne.

I make no question, but they were places of buriall; for in the hollow benches of stone wee sawe bones of men: but whether they were the sepulchers of the kings of Israel and Judah or not, is my doubt.

At the entrance in the Temple where the Sepulcher is to bee seene, the first thing which they shew vnto strangers, is a faire marble stone, euen with the ground; and there (say they) the bodie of our Sauiour Christ was laid (when it was taken down from the Crosse) whiles it was preparing to be laid in the Sepulcher. And heere I saw many simple people (both men and women) kneeling round about that stone, wringing their hands weeping, and crying, as if they had seene the dead bodie of our Sauiour Christ there present before their eies. And they all to be-kissed that stone. Yea, more then kissed it, for some of them rubbed their lips vp and downe vpon that stone very often, vntill they had rubbed off the skin and made their lips bleed. And some of them rubbed their beads vpon it, that some inherent holinesse might come out of that stone, and rest vpon their beads. I censure this superstition of theirs ouer fauourably, in numbring this stone among doubtfull things, which I might rather haue reckoned amongst manifest vntruts. For if there had been any such stone, it would haue been either caried away by pieces, or remoued whole to Rome as other reliques haue beene. But this stone is too new to be of any such Antiquitie.

At Bethania they brought vs into a Celler vnder the ground,

ouer

once which there was no house, where lazarus lay dead when Christ raised him up to lyfe.

And at Bethphage they shewed vs the ruines of Simon, the Pharisees house, where Christ sitting at dinner, Mary Magdalene came and powred ointment on his head, and washed his feete with her teares, and dried them with the haire of her head. For altho no man denieth but that such things were done, yet a man may make doubte whether those were the particular places where they were done. Bethphage.

In Ierusalem they shewed vs Porta aurea that is the Golden Gate (or place where it stood) called formerly The beautifull Gate of the Temple: which the Turks haue *walled vp with stones*, because of a prophecie, viz. that the citie was once won there, and shall be again won at the same place Porta aurea.

Walking betwixt the valley of Gehinnon and the wals of the Citie, our guide shewed vs a dark chappel vnder ground with windows wherin (he told vs) the Idolatrous Iewes did offer and sacrifice their children vnto a brazen Image called Moloch, which being made hote, they incloled them in the hollownesse thereof, and so slew them, they made a hideous noise with Tabrets and Drums, lest their cries should moue any to compassion toward them. Whereuppon the place was called Tophet. Iere. 7.31.

On the top of mount Oliuet they shewed vs thirtie miles off the lake of Sodom, which vnto vs appeared to be very neere. Sodom.

And they told vs thereof manie straunge matters, not onely that which the wise man Solomon reported of it in his daies. Wisdom, 10.7. that it smoaketh, (as if hell had found a Chimny whereout to vente his smoake) and the trees bear fruit that neuer cometh to ripenesse: but further that it neither breedeth, nor preserueth any liuinge creature. It is commonly described Mare mortuum, that is the dead Sea, being so contagious, as if a bird but flue ouer it, she is presently dampt and falleth dead into it. And as S. Ierome saieth, It is the swelling of *Iordan*, the fishes but flow ouer into it, they die straight & flote aboue the water.

Yea they further reported vnto vs of their own knowledg

hauing, as they saide, seene the same that it casteth out continual filthy vapous, by whose stinches and breath the mountains and valleys, many miles about, are (as it were) scorched, blasted, and made vtterly barren: besides many vgly shapes & shewes of terror in it; besides apples of goodly color, grow by it, being touched turne all to smoake and to ashes.

They also told vs that the piller of salt wherein Lots Wife was turned, is standing.

But of these and many other things, which they told vs and told vs I make no doubt, either because I haue not my self seene them, or hauing seene them, do not beleeue them.

When I shall with mine eies beholde them, I will more satisfactorily report of them, and of other matters which offer themselues to my sight on my returne, but which way to returne, we haue not yet determined.

And thus being loth to interrupt your serious domesticall affaires with forraign and friuolous matters I humbly take my leaue, and leaue you to him, who neuer leaueth his. From Ierusalem,
Anno. Dom. 1601.
April. 7.

Dominationis tuæ,

obseruantissimus.

GVILIELMVS BIDVLPHVS.

Witnesses hereof our companions in trauell.

William Biddell.
Ieffrey Kirbie.
Edward Abbot.
Iohn Elkin.
Jasper Tyron.

LECTORI.

Miratis (Lector) *doctus cùm dormit Homerus*
Conniuere aliquo tempore Chalcographus?
Quæ sunt maiores naui, mea penna notauit;
Ipse tua lima, corrige (*quæso*) *leues.*

To the Reader,

Doest thou maruell (gentle Reader)
That some errours passe in printing:
When as sometimes lerned *Homer*,
Slips and skips, for all his learning?
My pen hath mended greatest faults,
Which herein are neglected:
Good Reader, let the lesser faults
With thy pen be corrected.

Faultes escaped in printing.

PAg. 6. line 5. for we, reade were. pag. 14. line. 1. for Priamus read Priam's. pag. 38. line. 30. dominere, read dominier. p. 39. l. 35. for These read They. p. 65. l. 20. for rise, read rice. p. 72. l. 27. for Tarrcia, read Tartarria. p. 84. l. 7. for offend, read offended. p. 103. l. 5. for leauing, read learning. p. 104. 13. Gergesens.

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